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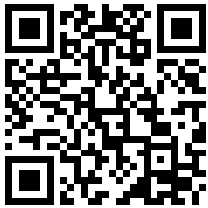

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THE OCCULT AND BIOLOGICAL JOURNAL

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DEVOTED TO
BIOLOGY, METAPHYSICS AND
ESOTERIC SCIENCES.

VOL. I. No. 1.

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NOTICE.

In the editorial description of the cover of The Journal we speak of the temple, the images on the altar, and so forth. This was the design placed in the hands of the artist, but when we received the cover-plate we found that the art work failed to come up to our ideals, and, consequently, we prefer a plain cover. However, the color of the prevailing sign will be maintained in accordance with the original intention.

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Vol. 12

PREFACE.

The aim of The Occult and Biological Journal is two fold: first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions; shows the correlation of the doctrines of the Orient and those of the Christian religion, and uses the wisdom of the past to throw new light on Biblical text; and, secondly, to those whose desire is individual unfoldment, it gives a special course of instructions; presents methods for increasing the amount of life in the organism, for its conservation and control, thus insuring the magnetic power so necessary to success in all directions. It studies the biology of the universe. Investigates the laws of life, tracing the course of its unfoldment from its origin until it reaches the perfection of the human organism. Calls attention to its uses and abuses. Its presentation of the esoteric sciences is concise and clear, always emphasizing their practical value.

Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

THE ESOTERIC PUBLISHING COMPANY is an incorporated body. It issues stock at $10 per share, the money received therefrom, as well as from subscription, being used wholly in the advancement of the cause it represents; that is, it is used in publishing and advertising books, the Journal, etc.

THE ESOTERIC PUBLISHING COMPANY and THE ESOTERIC FRATERNITY are entirely separate in so far as financial interests and objects are concerned. The interest of THE ESOTERIC PUBLISHING COMPANY is in public teaching through the medium of its various publications, while THE ESOTERIC FRATERNITY is altogether interested in preparing a place for the working out to ultimates of all the laws and methods taught in the Company's publications.

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THE OCCULT
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DEVOTED TO BIOLOGY, METAPHYSICS AND THE ESOTERIC SCIENCES.

HIRAM E. BUTLER, EDITOR.

Business Announcement.

THE OCCULT AND BIOLOGICAL JOURNAL is issued about the 20th of each month. If not delivered in due time the subscriber should notify us without delay.

SUBSCRIPTION in the United States, Canada and Mexico, $1.50 a year; six months, 75c.; three months, 40c. Single copy, 15 cts. Foreign countries in the Postal Union, one year, 7s. 6d.; six months, 3s. 8d.; three months, 1s. 11d. Single copy, 9d.

REMITTANCES should be made by draft, by postal or express money order, or by registered letter; if by other methods, at owner's risk. Personal checks require 25 cents additional for collection. All remittances must be made payable to the Esoteric Publishing Company.

CHANGE OF ADDRESS will be made as often as required, but the request must reach this office on or before the 25th of the month. In order to insure accuracy, the old and new addresses must be given.

ADVERTISEMENTS.—Copy for advertisements must be delivered not later than the 25th of the month preceding the issue for which the insertion is intended.

MANUSCRIPT should be written on one side of paper only, with appropriate margins. Name and address of writer must accompany article, together with nom de plume, if the writer's name is not to be appended to the contribution. This magazine is conducted altogether upon philanthropic principles, and is able to give no financial return for contributions, further than that the Journal will be sent gratuitously to the contributor, for one year.

In order to avoid any possible misunderstanding, we wish to state most distinctly that, unless requested not to do so, we shall consider ourselves at liberty to publish all letters that we deem of use to our readers, giving name of writer in full.

AGENTS.—Active agents are desired in every part of the world. Liberal inducements will be offered.

COMMUNICATIONS intended for the Editorial Department should be addressed "Editor The Occult and Biological Journal, Applegate, Cal." Those intended for the Business Department should be addressed to "The Esoteric Publishing Company, Applegate, Cal."

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THE BIOLOGICAL JOURNAL.

VOL. I. — ♎ — No. 1.

SEPTEMBER 23 to OCTOBER 23.

SALUTATORY.

In beginning work on such a periodical as The Biological Journal, there should be a general plan and purpose in view, and in the present instance, the purpose is really the continuation of The Esoteric, but with a wider range of thought. We hope, however, that the line of thought presented in these pages may be of greater practical value to the masses than our efforts have heretofore been.

In the study of biology, we must necessarily touch all phases and qualities of life, and as life and mind are in themselves synonymous, the study of biology is the study of mind, both in its basic principles, or underlying causation, and in the ramifications of its expression of thought throughout the universe. Thus it is apparent that, by virtue of its title, this magazine allows itself an unlimited scope of thought.

It is our purpose to begin a course of careful instruction for all those who desire growth and educational unfoldment in any and all departments of human life; and we intend to simplify these instructions to such a degree that we shall cease

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to hear the expression, which has so continually come to us from the people, "We do not comprehend the ideas given in your publications." And yet much contained in this Journal will undoubtedly be incomprehensible to some, for we expect that its pages will bring out all phases of thought, and all grades of intellectual and spiritual knowledge.

Those who have been thinking along the lines of the present popular study of the occult and magical, and who have considered its probable results, cannot but see a repetition of the conditions that existed in Egypt and throughout the oriental world in ancient times, when magic gradually became a dominant factor among the masses—an influence upon that world, which was both good and evil. Unless there arise in the world of to-day, a leader or leaders, embodying in himself or themselves, the highest and holiest cult, and possessing dominant power over the lower and selfish magician, the evils that resulted from the magic of antiquity will, by the growth and development of the centuries, be increased many fold in our own day. India and China now, as in the centuries past, are dominated by a low, selfish, magic-working power, which has crushed out the civilization that it once possessed, degraded its people, and is now holding them on the verge of annihilation. These tenets and practices are being rapidly introduced into the Christian world, and unless it receives greater light than it now possesses, this oriental cult is destined to bring the result that it has brought to its originators. Therefore one of the leading purposes of this Journal is to select from the products of the best and noblest minds, as well as to gather the knowledges from the higher spheres, in order that it may give the world a teaching so high and ennobling, so potent in its influence, that it may take the place of, supplant, the cult born of an infantile nation, six, eight, or ten thousand years ago.

The occidental mind and soul powers of the present day are preeminently above anything that has existed upon this planet

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before; they are, therefore, capable of, and entitled to knowledge concerning these matters fresh from the fountain head of all knowledge, in order that they may be able to lay the foundation of a structure so broad and excellent that it will require ages of thought-culture and inspiration to complete the building, which, when compared with the monuments left us by ancient Egypt, will be as much more magnificent and lasting as the growth and development of the nations since that period, are capable of making it. In order to lay such a foundation as this, we realize that, for the time being, we must turn our attention from the magnificence of the future structure and fix it upon the details requisite to clearing away the debris, digging down to bed-rock, quarrying and fitting the stone for its place in the foundation.

We include Solar Biology among the things to which this magazine is devoted, because we wish to make our periodical an instrumentality for the education of the students of that science to a more complete comprehension of its important truths,—an instrumentality by which the world may know that all life comes from and is manifested by the worlds of the universe, that these worlds are but the mind organs of the Infinite.

We bring this science to the front because it is one of the most useful means now in the hands of the people for obtaining the most important knowledge. The ability to delineate character, to know ourselves and others, is good in itself, but it becomes of secondary importance when we consider the transcendent depth and breadth of the usefulness of the science in higher spheres.

The word metaphysics upon the title page we use in the sense in which it was originally understood,—that which comes after a knowledge of the physical laws of the universe, also that which, by virtue of growth and development comes after a physical existence; for this journal will deal with the laws of

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mind and their influences and effects. In the order of unfoldment, that which comes after the reasoning, sensory, physical mentality is a spiritual soul, a sensating, reasoning, intelligent organism a step beyond the physical structure, an organism capable of dealing with, handling and knowing supernal spirit.

From the above brief outline of our contemplated work, it is evident that the whole range of knowledge possible to the human mind belongs legitimately to The Biological Journal.

EDITOR.]

USEFUL INSTRUCTIONS.

In 1887 we began a course of instructions called "Practical Instructions for Reaching the Highest Goal of Human Attainment," which was given under circumstances not altogether favorable, as we had then just begun our public work; and, moreover, we think that experience since that time has enabled us to make important additions to such a line of instruction. These facts may be an excuse, if one be necessary, for once more claiming the attention of the public in reference to these subjects. Again, the people have been thinking on the subject for the thirteen years since our former instructions were given, and are, consequently, better prepared to make useful what we may say in the course we are now beginning; we hope, therefore, to accomplish a broader purpose than that which has already been served. Much that we have taught in the past has become a foundation for the thought and public work of many of the popular teachers; and yet we see much divergence from the lines of true success, and hope to correct many errors that are now religiously believed in and practiced by the advanced thinkers.

The demand for such instructions has been so great that the

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ancient books on these subjects have been brought out, translated, and reprinted, in addition to which mystics of the various orders have presented their own lines of instructions. But we do not see how any one can accomplish in this direction who does not believe in the law of evolutionary progress, and no one can believe in the evolution of the human race, who does not accept the fact that at least six thousand years have developed men and women altogether superior in capacity, refinement of body and mind, and in all the abilities requisite for obtaining and making practical, knowledges similar to those found in the literature of the Orient: in other words, it seems unwise to follow the dead past rather than to live in the living present.

If the mind of the race has unfolded and refined, it follows that the highest and best that men could do three thousand years ago would be retrogressive in its effect were we to adopt and follow it. Many things that we did as children were right for a child, but for mature men and women they would be evil: and so it seems to us that, to follow the practices of an infantile race, is like a man laying aside his manhood to follow the practices of a child. In saying this I do not wish to imply that, because one has grown to mature manhood or womanhood, the experiences of childhood are no longer of use, and, consequently, should be forgotten. Neither do I mean to say that the experiences of an infantile race are of no use to us: for their habit of thought and lines of investigation have necessarily laid the foundation upon which to build a greater and grander structure of knowledge and experience. We would therefore emphasize the fact that all knowledge is good and useful, providing the student knows how to make it useful. But the habit, which so many have acquired, of accepting what they read or study *verbatim*, without properly digesting it, is all that makes these things evil.

The student should use the same sound judgment in his studies that the miner and assayer use in gathering the little gold from the great storehouse of earth. The miner digs for

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the gold, shovels away the rubbish, disposes of it in any way he can, sifts and washes out the precious metal; he knows for what he is seeking, and accepts nothing else. The assayer takes that metal, separates the gold from all the other metals, puts the gold in the place for the gold, the silver and lead in their respective places; he could not be induced to accept the lead for the gold, because it is found with the gold. A similar mental attitude should insure a like discrimination in all our reading. We should first know for what we are searching, and then, in all our investigations, we must look for the useful in view of the object set before us. When this attitude of mind is maintained, the student will find that reading many books is very much like the gold miner handling much dirt and obtaining very little gold.

In reading the books of ancient magic, it is very important that their moral and immoral tendencies be distinctly kept in mind; for unless one be well established in the principles of morality, righteousness, right living and right doing, he will find in these works so much that appeals to his lower nature that, before he is aware, he is helplessly involved in the most destructive forces,—destructive not only to his mental and physical abilities, but to all his enjoyment of life and to life itself. Consequently, we would advise no one to take up these lines of study who is not prepared to connect with them the principles of the most unsullied honor. In past years I have been surprised at the number of men and women studying these thoughts and practicing some of the methods, who were tricky, dishonest in business, deceptive in practice, who thought no more of telling a lie than of bidding a friend good morning. Such people will never accomplish anything but the most disastrous results in attempting to develop the powers of the soul, or to obtain knowledge and power in the realm of magic.

In the present state of the world, when trading interests are governed so largely by deceptive methods, it seems to many an impossibility—and we have often heard them so express themselves—to maintain principles of honor and hold their place in

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the business world. We believe, however, that this is not absolutely true: and yet, if necessary, a person should sacrifice either one or the other,—if to uphold one's honor means a sacrifice of one's business, then let the business go. If circumstances and conditions will not permit this course, we then advise him by all means not to undertake a line of methods for attainment in the spiritual and occult; for as surely as the weeds in the garden will spring up and choke out the plants, so surely will the evils within the individual outgrow the good, cover it, and choke it out.

Our experience has brought us into association with those who have lived the regenerate life until they have reached comparatively high attainments in it, but who, along with the other principles and faculties, have allowed certain weeds of evil to spring up within them, which, in every instance, have outgrown the good and taken possession of the individual, ruining his hopes. Unless the life is thoroughly purified and the mind cleansed from all selfish and egotistic feelings, there is nothing more certain than that, although the aspirant may climb high in lines of attainment and be able to teach and talk like a sage, it is only a matter of time when there will be a terrible fall, and all the good that he has acquired will be overpowered and taken possession of by the evil.

Before one makes use of methods of development in the way of soul culture or in magic—in fact, in any department of mental development, except the mere memorizing connected with the ordinary scholastic pursuits—he should and must have, if he would accomplish good results, a well-defined object to be attained. Such an object having been set before the individual, he must use his judgment and the closest discrimination in selecting from even the present course of instructions that which will lead toward, or assist in the accomplishment of his object.

The habit, so general among students, of seizing and appropriating every method that seems to be good and practical, should be most strenuously avoided. The world is full of good thought and practical ideas: no one mind is able to incorporate

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them all. Each individual should remember that he has a special sphere of action in life, which is comprehended in the object set before him; consequently, all his reading should be limited by that object.

We often hear the remark, "There is so much teaching and so many theories in the world, that I do not know what to follow." We pity a mind capable of such a dilemma. The person should cease the study of these higher lines of thought, keep away from the lecture room and the public teacher, retire within himself, and first find out what he believes, what his purpose is, and what he wishes to accomplish. "But," he says, "how shall I know what to believe unless I hear the varied opinions." There are foundation principles that cannot be eradicated, laid deep in the soul of every man and woman. They may be buried even beyond one's own consciousness by hearing and reading many things and trying to believe this, that, and the other teaching, but sooner or later they will come to the front and assert themselves; and when they do, all that the individual has been learning will be but a confused mass of the ideas of many; no matter how practical and useful the ideas may be in themselves, they are now of no use to him.

The aspirant should remember that the most he can do is to develop the real self to the highest possible point of unfoldment. Therefore, before he can attain results, it is absolutely essential that he make a careful study of himself, of what he really believes and what he wishes to accomplish. No matter what his deficiencies may be, he has one dominant principle, idea, belief, and one leading hope. He alone can find these, and it is these that he wishes to understand and to cultivate.

The following course of instructions will be so broad and full of real life, that, if the student religiously follow them, they will strengthen his weaknesses, adjust the inharmonies, and prepare the mind for a life of usefulness, if success in life in a material way be the central object. If soul powers and spiritual attainment are the main object of his life, balancing and harmonizing the mental faculties are equally essential, that he

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may be able to weigh in the balance all that belongs to the heretofore unknown realm of soul and spirit.

We hope, however, that no one will make the mistake made by so many who have studied our past instructions,—that of thinking that the promises contained in the preliminary part of the booklet, "Practical Methods to Insure Success" (success in all departments of business life), belong also to the line of instructions for reaching the highest goal of spiritual attainment. If the object is to gain the wealth and honor of the world, then the student may follow the present methods up to a certain point, which will be carefully designated; but beyond that limit he *must not go*, or all his efforts will result in failure.

The great master and teacher, Jesus, the Christ, said, "No man can serve two masters. . . . Ye cannot serve God and mammon" (the world,—its wealth and honors). When Jesus was fitting himself for the high ultimates of his work, he reached a point in his experience where he was shown that, if he would turn his attention toward the wealth and honor of the world, he could accomplish what he desired in that direction. In the symbolic language of the Scriptures, "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." But his purpose was fixed; knowing his object and his mission, he chose the highest goal of human possibilities, and with it he must also choose poverty,—to be despised and rejected of men, that he might have the riches of the Spirit. The same truth was indicated by the master and teacher Moses, when, instructed by the Spirit, he directed that the priests, the tribe of Levi, whose business it was continually to serve God in the tabernacle, should have no portion of the material inheritance of their brethren.

Now, let no one make the serious mistake of thinking that he may go beyond certain limits in the higher attainments—limits which we hope to point out herein—and yet obtain

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wealth, honor, and position. No doubt many will choose, as the central object, some desirable ultimate in the material world. Probably the greater number into whose hands these instructions may fall, should centralize their efforts in this direction. But when they have reached a point in their development sufficiently advanced to enable them to think more intelligently, and, consequently, to decide more wisely, some even among the latter class, may choose the wealth of the Spirit and the consequent poverty and dishonor of the world; for nearly all the primary instructions for reaching the high ultimates of an abundant success in a human sense, are absolutely essential to those who wish to reach perfect unity with the mind and will of God.

SIX DAYS SHALT THOU LABOR.

The moon had just entered Pisces, and as I lay upon my bed I mused upon the past. The sun with its system is now in the sign Aquarius of the grand zodiac. In Aquarius we see the manifestation of two contradictory qualities,—a disposition on the part of the individual to stand alone, at the same time realizing, with peculiar clearness, that "all are members of one body", that we are "but parts of one stupendous whole".

Two thousand years ago our solar system entered the sign Pisces, and the distinctive function of the Pisces nature, that of laying a solid foundation, ultimated its work for our planet. Of that foundation it is said, "Other foundation can no man lay than is laid"; for, indeed, when we go deeply into cause and effect, every superstructure must rest upon its own legitimate foundation, and in this Pisces age of the world's history, was laid the foundation for the superstructure of the ages, the "house not made with hands, eternal in the heavens".

But ere the foundation was laid, it was necessary that the former building be destroyed in order to make room for it.

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And truly that building was destroyed; for the Aries qualities of the preceding two thousand years had builded, according to their nature, that false structure of the intellect and animal will, figured by the great and terrible image seen by Nebuchadnezzar in his dream. Each part of this metallic image represented a distinct political power of domination,—man over man,—and by means of which the people had sunk lower and deeper into materiality, until its final destruction.

Before the Aries age came the Taurus, the enjoyment of the senses, the golden time of childhood; for before men had been led so far from the path of rectitude, by following the uninformed intellect, they felt the mind currents of the great All-Father and heard his voice in the stillness, as they rested. Thus hearing and feeling, they lived the happy days of childhood.

Two thousand years before this time the earth had entered Gemini—Gemini the expresser, the voice. Throughout the vital currents of the earth was the voice heard—not in the creation of man, for man had long since been created and in his crudity had wandered over the earth; through ages of struggle the animal had developed into the human form, with a brain capable of thinking orderly, though crude thought, of perceiving cause and sequence, and the time was ripe for immature souls in the Father's family to enter these bodies, experiment and learn the lessons which a long series of physical lives held for them.

Hear the parable of the prodigal son: "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country." And so it was when the word concerning man was, "Let us make man in our image, after our likeness: and let them have dominion . . . over all the earth". The restless desire of the Gemini nature became manifest, and the son's voice was heard, saying, "Let me go." So he left the Father's

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house, and journeyed into this far country, and began his life of experiment and suffering.

But as the earth passed into and through Taurus, man, the animal being, was now possessed by an occupant who retained much of his Father's substance (life and mind). While this lasted, being still in touch with the Father's mind and still hearing, though faintly, his voice, man rejoiced in the possession and enjoyment of his body with its appetites and emotions. But as the Father's substance was wasted, he became less and less conscious of the guiding voice, and, passing into Aries, he began to think for himself and to feel sure that logic and reason were his safest guides; and he followed these. Indeed, they would have been safe guides had they been based upon a perfect knowledge, but knowledge had not yet been gained. So reasoning and theorizing from appearances and from his feelings, man made mistake after mistake, falling lower and yet lower into materiality.

While passing through the sign Aries, men built a wonderful structure, which the king of Babylon saw typified in his dream. He beheld the form of a man, "whose brightness was excellent," whose form was great and terrible, and whose head was of gold. Daniel said to the king, "Thou art this head of gold,"—the Babylonian Empire. The breast and arms of the image were of silver: "and after thee shall arise another kingdom inferior to thee,"—the Empire of the Medes and Persians. "And another third kingdom of brass, which shall bear rule over all the earth,"—the Macedonian Empire. "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise,"—the Roman Empire. "And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken (divided) . . . And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it

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shall stand forever." "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away. . . . and the stone that smote the image became a great mountain, and filled the whole earth."

This was the history of the man builded by the qualities of the Aries age; and justly so, for force, animal force and animal intellect, was its ruling factor,—cold, hard, cruel, selfish, dominating man, the ideal of the Aries age. When the earth passed into Pisces man began to look deeper into the foundation of things, for the ruling factor of that age was the desire to find a sure foundation—they wanted to be sure they were right; and in the search after a deeper knowledge, a more correct understanding, there came a light.

Throughout the ages, while the prodigal son was in this far country learning his lesson, the Father had been devising means for his return; for ere the son can wholly return, he must have developed into perfect manhood—that is, into the Father's likeness—and have taken the dominion. In accordance with this object, Adam was selected as the most nearly perfect man of his age; and as a farmer gives special care to his "seed-corn", so was Adam cared for. After Adam Noah was chosen, then Shem, then Abraham, Isaac, Jacob, Judah, David, and finally Joseph and Mary. From these, the end of a long line of God's choosing, came he who, standing in the knowledge of his God-likeness, cried, "Follow me;" "I am the way." And thus the Pisces age produced the one who laid the foundation—other than which "can no man lay"—for the building of the new man, the new kingdom, which fell upon the feet of the structure of the Aries age, so beginning the destruction of the old age and order of man's brutish dominion. Looking deeply and reasoning from the logical basis of facts presented by the perfection of the Father's pattern, and avoiding, so far as pos-

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sible, the mistakes of the past, the Pisces began, by slow and painful effort, to tear down the Aries ideal of forceful, warlike man, and to prepare to build upon the sure foundation, the new man, who would dominate the earth—not by brute force, but by love.

But now the Aquarius age dawned, and the desire for the recognition of individual rights began to take form, the power of monarchs was curtailed by constitutions, senates and parliaments represented the people, and finally came the republic—the time arrived when "government of the people, for the people, and by the people, might not perish from the earth"; for in the republic "every man is king:" thus is his individuality recognized. Again, as the nerves of sensation bind all the members of the body into a conscious oneness, so the Aquarius nature recognizes that we "are but parts of one stupendous whole", that we are all members of one body. And now the prodigal son says, "I will arise and go to my Father"; the people of the Aquarius age begin to build; the stone cut without hands, which destroyed the Aries image, begins to grow, and men call to mind the ancient prediction of the coming of "Shiloh;" for the time is ripe for the new man of the Aquarius age to be builded. The gathering, building spirit is manifest throughout all the world; nations are growing, business concerns of the day are colossal, colonization schemes are rife, and cooperation is the universal thought. Surely, now is the time for "Shiloh" to appear and gather the people to form the new kingdom, the new man. And Daniel said, "And in the days of these kings (the fragments of the Aries man) shall the God of heaven set up a kingdom . . . and it shall stand for ever."

For two thousand years has the image of man's building been falling; for two thousand years, throughout the Aquarius age, will the stone continue to grow, until the seventh trumpet has sounded, and "the great voices in heaven" shall say, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Then, indeed, shall the new man have been builded: the race shall have returned to its divine estate;

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the prodigal shall have sought the Father's house. But ere this time "Shiloh" must gather a body who shall live and reign a thousand years, and after this the general gathering. Then the Aries man shall disappear as chaff before the wind, and the divine man of the heavens, the stone cut without hands, shall have grown to fill the earth.

For two days (two thousand years) man labored to build a false ideal, for just so long he labored to tear it down, and for the same length of time he must build the new and the true, when, upon the seventh day, he shall enter the house of the gods, Capricorn, and shall rest, for his work shall have been finished.

Then I arose and read, "My reins shall instruct me in the night season." And I said, can these things be? Is this the plan of the ages? ENOCH PENN.

THE NERVES NEVER GROW OLD.

COMMENTING on the common causes of nervous disorders, Professor W. H.Thomson says: "The message of modern science about the nervous system is more hopeful than ever. It tells us that the nervous system has a greater store of reserve vitality than all the other bodily systems put together. It is the only texture that is found not to have lost weight after death by starvation, as well as after death by any cause. It is the last to grow old; and as to the mind, it need not grow old at all, provided it be steadily applied with that mighty spiritual element in us which we call interest. Even the muscular system can be wonderfully sustained by interest; for should a man attempt the same muscular work on a treadmill which he lightly endures along the mountain brook after a trout, he would faint dead away. But the mind will by interest grow steadily, even while bone and sinew are wasting through age."—*Practical Review.*

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A GREETING FROM BOSTON.

Boston rejoices over the advent of a journal devoted to Solar Biology. The modern Athens appreciates thought that seems new, and is quickly the schoolmaster to teach others its real value. It is not that she knows it all: there is so much of the true student in this modern teacher that she is willing to appropriate what she cannot originate.

Along the line of Solar Biological thought there are comparatively few who have given sufficient consecutive study to feel at home regarding its practical teachings. Nearly all of us are busy in the prosecution of some special calling that becomes our special world in which we "live, and move and have our being."

But an observation extending over nearly ten years has convinced the writer of the intense value, from many different standpoints, of this science that has come down to us from the distant past, in unfolding the actual proclivities of the humanity all about us; and is there any maxim more important than this: "Know thyself?"

Surely the language of the heavens needs but true interpretation to become of the most intense value to those students who are now just entering upon the duties and privileges of their earthly lives.

While neither Harvard nor Yale has as yet any professorship covering this science, it is inevitable that, if the great truths made so clearly manifest through a knowledge of Solar Biology become known to a sufficient number of influential minds, there surely will be ere the twentieth century is far advanced.

Sometimes a teacher makes an object lesson of more value

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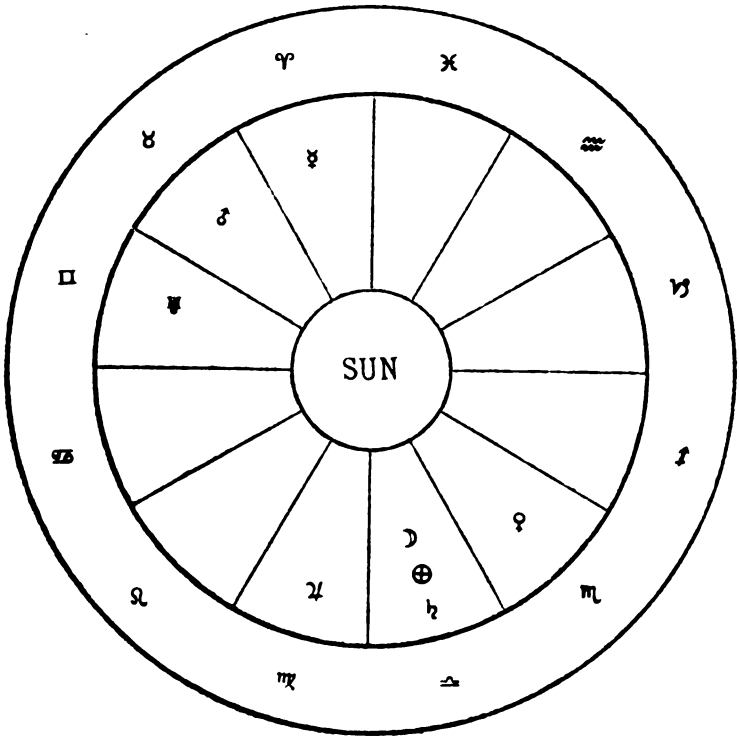
than much logic. As a part of this little contribution the writer would draw a few deductions from the zodiacal circle of Jenny Lind. This has recently come to his notice and has much interested him. He appends herewith the circle:—

Mrs. Jenny Lind-Goldschmidt, Nat. Oct. 6th, 1820.



Earth	(⊕)	in	Zodiacal	Sign	of	Libra	(♎).
Moon	(☽)	"	"	"	"	Libra	(♎).
Uranus	(♅)	"	"	"	"	Gemini	(♊).

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Saturn	(♄)	"	"	"	"	Libra (♎).
Jupiter	(♃)	"	"	"	"	Virgo (♍).
Mars	(♂)	"	"	"	"	Taurus (♉).
Venus	(♀)	"	"	"	"	Scorpio (♏).
Mercury	(☿)	"	"	"	"	Aries (♈).

ELEMENTS.		TRINITIES.	
Fire,	One.	Intellectual,	Three.
Earth,	Two.	Domestic,	One.
Air,	Four.	Creative,	Four.
Water,	One.	Serving,	None.

The Swedish maiden looked out upon the world at birth when the earth and moon were each in the sign Libra, and Saturn also was in the same sign. What a trinity of psychic and intuitive sight did she thus have! Nature gifted her with a balancing harmony at the very threshold of her human life. Her own selfhood was thereby established. The nobility of conjugality was made clear. Her interior nature was made to voice the practical and genuine. She sat at the feet of Wisdom.

When we next note that the planet Uranus was in the sign Gemini, we easily comprehend how her intuitive nature was thereby induced to reach out and up toward the occult and finer forces, and that metaphysically she was thus privileged to express herself indefinably.

Great Jupiter in the sign Virgo not only gave her an excellent stomach, but large intuitional discrimination whereby all the finer educational and progressive pursuits would find great favor with her.

With Mars in Taurus and Venus in Scorpio, there is a fine balance between the occult and psychic, and hence a quick co-operating with her basic nature in Libra. This combination *unitizes* her physical structure into a fuller ability to do what

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she undertook, without depletion, as well as to express vocally in song so remarkably.

Mercury in Aries furnished "the Messenger of the Gods" in the upper brain, and so intellectually she was strong, subtle, and wonderful. Herein her power of expression balances her great intuitional comprehension. Moved upon by the inspirational currents which Uranus in Genini induced, strong in discriminative ability because of Jupiter in Virgo, balanced physically, psychically, and occultly with Mars in Taurus and Venus in Scorpio, she was nature's mystic songster with that wondrous trinity in Libra keeping time and tune with "the Messenger of the Gods" in Aries.

Again, it will be noted that under the elements she had four in air, and therefore was aspirational to an unusual extent, while in the trinities she had four also in the creative trinity, and so was equally original.

We may thus easily understand how she was able to conquer the old servitor at the Antwerp bank, when after the absence of many years she came to him to claim some jewels that were stored there. The servitor had grown old and had quite forgotten the beautiful singer. Her maid's words of explanation were of no account in identifying her. Finally, stepping back a little, and looking the old man earnestly in the face, she burst forth into singing, "Nearer, my God, to Thee." The old servitor did not let her finish the hymn, but with tears streaming down his furrowed cheeks advanced and put his trembling hand upon her shoulder and said: "Now, Madame, I *know* that you are Jenny Lind, and you shall have your jewels."

Is there any student of Solar Biology who would not have discovered the natural proclivities and great possibilities of this Swedish girl if he had applied to her this science of ancient symbolism? Is it not exceedingly practical and important in the future to inspire the young Jenny Linds of America through this science as to their future possibilities?

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As this last half of the year nineteen hundred lingers with us, is it not a good prelude period in which to prepare many minds for the great opportunities which the twentieth century is to furnish? It seems to the writer exceedingly fitting that the finer rhythmic vibrations of the Pacific Slope are being exercised in this direction, and surely the East will unite with the West in making them of the largest possible use to humanity.

LIBRA.

REINCARNATION.

Among the doctrines brought to us from the East, there is none more difficult to prove than that of reincarnation; yet, with the Orientalists, we believe in this doctrine, for we can see no other method by which the object of creation can be accomplished. Should we premise for a moment that the real man, the soul, is a separate creation at the time of birth, that all that is to be obtained by an individual can be obtained in a single life, and that one life is all-sufficient to make man immortal, then what shall we conclude concerning those who were born many centuries ago, or those who were born under the most unfortunate circumstances at any period of the world's history, and have passed out of the body without obtaining any degree of intelligence or development worthy the estate of man. They were not to blame for this, and we cannot believe that they are assigned eternally to that low state of mental development and consciousness. Neither can we, with any degree of consistency, believe that such souls are taken as babes, mentally and spiritually, into the spirit world, and there developed to the state attained by their brethren under more favorable circumstances. We cannot believe this, because it is not in harmony with the

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laws we see in nature. The old maxim, "As below, so above," indicates a law undeviating in its manifestation; and we are, therefore, forced to the conclusion that, after the dissolution of the body there is no real progress until the soul has mastered, by growth and development, all that pertains to an earthly existence.

While studying the law of racial development, we gather evidences of reincarnation by unmistakable inferences, rather than by positive proof. What may be known by some from actual knowledge of the spirit world concerning reincarnation, we will not presume to say, but will let it suffice to call attention to the fact that, as we study the laws of nature, of mind, and the growth and development of mind through experience, we are brought face to face with the inevitable conclusion that all growth and development belong to a material existence, and that that which appears as growth on the spirit side is nothing more or less than the gathering together of memories concerning the experiences of previous lives. Many who have written on the subject of reincarnation look for evidences in the recollections which they seem to possess of persons and places. For instance, upon meeting a person, we often experience the feeling that we have met that individual before, yet we know that we have not done so in this lifetime. We have the same experience upon entering new places. While these are undoubted evidences of reincarnation, they are vague and inconclusive. If, however, the stories told us by travelers in the Orient are true, they furnish good proof of this doctrine. We quote the following from "Travelers in Tartary, Thibet and China," by M. Huc.

"The election and enthronization of the living Buddhas are conducted in so singular a manner as to be well worth relating. When a Grand Lama has gone, that is to say, is dead, the circumstance is no occasion of mourning in the Lamasery. There are no tears, no lamentations, for everybody knows the Chabe-

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ron will very soon reappear. This apparent death is but the beginning of a new existence, as it were, one ring more added to the unlimited, uninterrupted chain of successive lives—a regular paliugenesis. While the saint is in a state of chrysalis, his disciples are in the greatest anxiety; for it is their most important affair to discover the place where their master will resume life. A rainbow appearing in the air is considered a signal sent to them by their old Great Lama to aid them in their research. Every one thereupon says his prayers, and while the Lamasery which has lost its Buddha redoubles its fastings and prayers, a troop of elect proceeds to consult the Tchurtchun or augur, famous for the knowledge of things hidden from the common herd. He is informed that in such a day of such a moon the rainbow of the Chaberon has manifested itself on the sky; it made its appearance in such a place; it was more or less luminous, and it was visible so long; then it disappeared amid such and such circumstances. When the Tchurtchun has received all the necessary indications, he recites some prayers, opens his books of divination, and pronounces at last his oracle, while the Tartars who have come to consult him, listen, kneeling, and full of unction. 'Your Great Lama,' says he, 'has reappeared in Thibet, at such a distance from your Lamasery. You will find him in such a family.' When these poor Mongols have heard this oracle, they return full of joy to announce the glad tidings to their Lamasery.

It often happens that the disciples of the defunct have no occasion to trouble themselves at all in order to discover the new birth-place of their Great Lama. He himself takes the trouble to initiate them into the secret of his transformation. As soon as he has effected his metamorphosis in Thibet, he reveals himself at an age when common children cannot yet articulate a single word. 'It is I,' he says with the accent of authority; 'it is I who am the Great Lama, the living Buddha of such a temple; conduct me to my ancient Lamasery. I am its immortal superior.' The wonderful baby having thus spoken, it is speedily communicated to the Lamas

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of the Soumé indicated, that their Chaberon is born in such a place, and they are summoned to attend and invite him home. . . . . The young Chaberon, however, is not saluted and proclaimed the Great Lama without a previous examination. There is held a solemn sitting, at which the new living Buddha is examined publicly, with a scrupulous attention. He is asked the name of the Lamasery of which he assumes to be the Great Lama; at what distance it is; what is the number of the Lamas residing in it. He is interrogated respecting the habits and customs of the defunct Great Lama, and the principal circumstances attending his death. After all these questions, there are placed before him different prayer-books, articles of furniture, teapots, cups, etc., and amongst all these things he has to point out those which belonged to his former life.

Generally this child, at most but five or six years old, comes forth victorious out of all these trials. He answers accurately all the questions that are put to him, and makes without any embarrassment the inventory of his goods. 'Here' he says, 'are the prayer-books I used; there is the japanned porringer out of which I drank my tea.' And so on."

This most interesting account, coming as it does from a devout Roman Catholic missionary who disdains the doctrine of reincarnation and accounts for it by attributing what he relates to the sagacity of the devil, lays the foundation for at least a belief in this doctrine. No one can read the book without admitting that the author was extremely inquisitive and skeptical, and very careful to convince himself beyond question of whatever virtue he allows to the Oriental religion. Now, if it is true that, in his reincarnation, a Lama can, as a child, answer all the questions put to him concerning his previous life, even before he has reached the age at which ordinary children can articulate a word, we could have no better proof of his previous identity. "But," says one, "why do these Lamas, who, we know, are below us a race round in mental and spiritual

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unfoldment,—why do they have such clear and unmistakable recollections as babes, when such a thing is unknown in the Christian world?" To my mind, this question can be answered from the law of mind. An old adage, found in the Scriptures, is, "As a man thinketh, so is he," as a man believes without a doubt, so it is to him. Experiments in psychology have shown that a person may be put under the influence of another mind, and that if, when under that influence, certain thoughts and ideas are impressed upon him with the command that they reappear, take form, in his physical consciousness, these thoughts will take form in, and become the consciousness of the individual. This, to my mind, proves that the auto-suggestions of a religious belief continually impressed upon the mind of a Lama during his lifetime, will be remembered by him in the early part of his reincarnation.

Another evidence of the influence of the mind upon the future existence of an individual, is the reappearance of the soul after the dissolution of the body, often causing what is known as haunted houses. To make this thought clear, we will relate an experience of some years ago. While in Philadelphia I visited the home of a friend, whose husband was wholly opposed to the idea of spiritual manifestation. They had lived in the house but a short time. During my visit I was informed that there had been strange occurrences at night: after retiring they often heard some one coming down the third-story stairs, and wander about from one room to another, apparently in search of some one. They had been keeping a light burning at night, for they frequently heard a loud knock upon the headboard of their bed. The night before my visit, upon hearing this knock, the husband sprang out of bed, and as he did so, a cane, that had been standing near the bed, fell before his face upon a marble-top wash stand. As these manifestations were becoming very annoying, I suggested that we sit quietly for a few moments, and place our minds upon whatever con-

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scious intelligence that there might be in the house. As we did so, there came into the room the form of a woman dressed in a long black robe, with the fabled black hood over her head. She stood in a sullen attitude. I spoke to her mentally, but she did not believe that she could hear thoughts, and therefore did not respond. I then spoke to her audibly, as to an ordinary person, and she answered me in a nervous, impetuous way, although by thought, the only way in which souls can communicate. She said, "They won't let me see him, but I will see him anyway." I replied, "We are strangers here, tell us all about it." So she told me that she had been sick for a long time in one of the third-story rooms, and that there was a man in the house whom she loved and wanted to see, but was not permitted to do so. She said, however, she was determined that she would see him. I tried to convince her that she had passed out of the body, but this idea she spurned. I also tried to convince her that the people who where in the house at the time of which she spoke had gone, and that those then occupying it were strangers, which seemed to puzzle her. I then tried to get her to be passive and to place her mind on the one whom she wanted to find, telling her that she would in that way find out where he was. Finally, while trying several methods by which to bring her to a consciousness of her position, I saw a bright light standing over her. I told her to look up, that there was someone over her head. I repeated it most emphatically, and suddenly she looked up. As she threw back her hood and saw the light above her head, she ascended into it as quick as thought, and we saw her no more. As she ascended a great joy filled the room; so much so that all who were present felt it. There were no manifestations in the house after this.

This experience will undoubtedly arouse skepticism and ridicule, but for its authenticity I and others can vouch. This

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was the case of a woman lying on her death-bed, possessed by one idea,—that of wanting to see a certain person. This thought, all-absorbing before death, occupied and bound the soul after the dissolution of the body. We have had many evidences of the influence of an unquestioned belief upon the soul. While this may not be the expression of an inevitable law of reincarnation,—in other words, while it may argue that reincarnation may be brought about by belief and not by a general law,—yet we think there is nothing in the human soul superior to law, and that it cannot act independently of it. If the mind can be so impressed with an error as to cause the soul to follow out that error after the dissolution of the body, then there must be a law which enables it to do so; and as error cannot be immortal, but must of necessity be of short duration, light always dispelling darkness, therefore in the dispelling of the error, the law remains and the truth is revealed.

So then the Buddhist Lama who believes that he will reincarnate immediately after the death of the body, only accelerates the operation of a law which must continue to be a law in all life. Thus one who believes in reincarnation, may obtain immediate incarnation, while he who disbelieves may long delay the effectual working of the law, and does dissipate the memories of a former life. But the law will accomplish its work, and reincarnation will take place.

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INVISIBLE STARS.

Gazing one night into the spangled vault above, having been attracted by the unusual brilliancy of the stars, I fell to musing.

Astronomers tell us that they have discovered here and there in the heavens a dark star, one that gives no light; and as one after another of these stars is discovered, the thought is impressing itself upon the minds of some of us, that possibly there are more stars that do not shine than stars that do; that of the myriads of orbs above us, we probably do not see the half. And as I pondered an Intelligence seemed to speak to me thus:—

"You wonder if yon heavens are filled with stars which you cannot see; rather wonder at your ignorance in supposing the whole universe palpable to your senses. You know that the presence of light is communicated to your consciousness by means of its vibrations, and that degree of intensity and color are determined by the frequency and amplitude of those vibrations, which reach your consciousness through the medium of the optic nerve; now, imagine a person by your side of much lower development than yourself, one whose optic nerve can transmit to his brain only vibrations of much less frequency than are those transmitted by your own, so that the highest vibration that he is able to cognize, is lower than the lowest which you perceive. Can you not see that all those shining orbs upon which you gaze would be invisible to him, and that those bodies dark to you, but whose rate of vibration comes within range of the capacity of his optic nerve, would to him shine out with the same splendor as do these to you?

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And, indeed, who can limit the wonders of the universe? May there not be, in yonder vastness, worlds of such refinement—attained, perhaps, through countless ages of growth—that the vibrations emanating from them are of such frequency that your organ of vision fails to respond? If so, then one by your side, whose degree of development corresponded to that of those glowing orbs, would perceive them, although they are utterly invisible to you—and, moreover, you would be invisible to him, and he to you.

Who shall say that what you call the material universe, has not its counterpartal orbs and intelligences of such refinement as to be imperceptible to the denizens of your earth,—save, perhaps but faintly, to the most highly refined? and that there is not another universe still more refined, not cognizable even to the few, and another and yet another, on, on, until "all space is filled and interfilled," universe within universe, with their myriads of myriads of intelligences of every degree of refinement, development, and power,—souls of men, cherubs, seraphs, angels and archangels, realm beyond realm, all utterly beyond our ken?

And what are those beings who, appearing and disappearing, flit before the mind's eye? You call them figures of the imagination; may they not be inhabitants of invisible spheres? And these thoughts that come from, you know not where, may they not be the voices of these strange visitors?"

Then the communicating Intelligence became silent, and I was left alone with my musings.

PHEBE HART.

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LIBRA.

BLACK AND RED—B MINOR.

What is life? Electric potency, energy. As we turn from the world of manifestation, and, passing beyond, enter that of causation, we see the eternal energies by which we find ourselves surrounded moving in a most exact and wonderful rhythm. It is the song of life, which, in its ceaseless flow, rings out the harmonies of twelve great states of vibration, the twelve zodiacal changes. But our earth as yet responds to just seven of these mighty notes,—the seven vital harmonies (signs); the remaining five exist for us only as they find expression through combinations of the seven. The eye recognizes these great pulsations, vibrations, as color, but, like the ear, it can adjust itself to but seven; the five must express themselves, as best they can, through the medium of the seven. And this, because the mother-heart of our Earth has not yet beat in unison to five of the great pulsations of life. Seven times has her mighty form throbbed beneath the rhythm of a new and untried vibration, and when she has finished the cycles of yet five other creative potencies, her children will have a scale of twelve distinct tones, and twelve, instead of seven, glowing colors will adorn their Earth.

We are told that God, the Creator, "dwells in the midst of the darkness"—"darkness, clouds, and thick darkness." It is even so, and from the midst of the darkness in which he resides roll into manifestation the great currents of creative life. Into that Holy of holies we may not enter, for our grosser senses fail to attune themselves to the subtle rhythm of its ethers. And yet we have sometimes been overshadowed by the cloud issuing from that Eternal Center. Then, like the priests at the dedication, we "could not stand because of the cloud"—we were prostrate beneath its overshadowing, and the great secrets of life rolled into our souls from its mystic depths. In this strange Presence, amid the weird and wonderful, we meet the zodiacal sign of Libra. Half in darkness, half in manifestation, she commands the sacred portals through which sweep into materialization the infinite energies. Beyond that threshold, and in the darkness, she holds the secrets of the Creator; without, in the realm of manifestation, she pours her electric potencies into the red tide of life, and throughout all animate organization, and to its remotest part, the blood carries the life. And so in the black and in the red—the darkness and the red life-blood—we recognize the harmonies of the key of B minor, to which are attuned the vibrations of the sign Libra.

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SOLAR BIOLOGY.

CORRECTION OF THE LINES OF THE ZODIAC.

In the appendix to the late editions of Solar Biology we give the new lines of division between the zodiacal signs. Unlike other things that we see in nature, the two zodiacs, though entirely distinct each from the other, are, so far as we can discover, exactly alike—as if one was the impress of the other.

This is true in regard to the peculiarities of the degrees of the signs and of the dividing lines between the signs. While we have been able to discern many things relative to the zodiacal changes, yet we find so many causes for these changes, such as the passing of planets from one sign to another, that as yet we are prepared to give but very little of what has been observed. It has been accurately decided, however, that the new lines given are not the exact lines between the signs, as at first thought, but lines marking the entrance of the incoming sign; at the same time, the preceding sign not having departed, there is an overlapping or interblending of the qualities of the two signs, which continues until the old lines as originally given have been crossed. Therefore, instead of placing the moon in Libra three or four degrees before the old line, we say that the moon is in Libra and Virgo, the qualities interblending; and so with the changes assigned to the other signs.

Some have undertaken to set forth the qualities of each degree of the signs, but we are satisfied that they are not thus distinguished; on the contrary, they seem to be marked, as near as the sensitives can observe, by every two or two and one-half degrees; but as there is so much to be defined in connection

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with this discovery, we shall, before presenting it, wait until some degree of certainty is reached. Of one point, however, we are comparatively certain, which is, that the two or two and one-half last degrees of Cancer are the most malignant, disturbing and perversive of all the degrees of the zodiac.

It must be understood that a science so broad and so far-reaching will probably never be perfect; although the development of the human mind may continue for thousands of years, yet there will always be much to learn and investigate concerning this science. We, therefore, bring these suggestions before our readers for examination, and we solicit their aid in adding to the general store of knowledge.

THE RISING SIGNS.

FORM OF BODY AND QUALITIES PRODUCED BY THE RISING SIGN.

In attempting this subject we mainly desire to call forth the observations of the many students of Solar Biology and Astrology in reference to the influence of the rising signs. As to our own observations, although we have investigated the matter for several years, yet we find many exceptions to the rules that we are about to give; and, moreover, as we have not had as good an opportunity of observing the effect of the rising sign as have many of our friends, we give the result of our investigation as merely a suggestion, at the same time asking those who are interested in and have been studying along these lines to give us their experiences. We will in this way be greatly assisted in bringing an important science to some degree of perfection.

We have reason to believe that the rising sign influences the body as to size and form, strength or weakness, and the mentality arising through the physical senses. The mentality,

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however, seems only in a certain degree to be strengthened or weakened by the effect of the rising sign.

Before proceeding further with our subject, we will state that our experience has been that, the influence of a sign is very weak when it first rises and gains in strength until the rising of the succeeding sign. The student will do well to note here what has been said in the appendix to Solar Biology concerning the new lines,—lines marking the overlapping of the signs in question. The facts referred to, however, do not do away with the rule that a sign gradually gains in strength until the succeeding sign really rises. When the new line occurs, the strength of the prevailing sign is still further increased by the qualities of the approaching sign.

We have also noticed that the innate nature has a marked influence on the form and appearance of the body. For example, if Leo is the innate nature, it will to a certain extent express itself through the form and appearance of the body. The moon has a similar influence; so much so that if a person is born and polarized in a certain sign, that sign will nearly overcome the influence of the rising sign on the form of the physical body. I have reason to believe that the influence of the planets in connection with the rising sign is rather in the direction of chemical combination than by virtue of their presence in any special signs.

ARIES RISING produces a person of medium height; slender, but the body well rounded and of fine texture, with well-formed wrists, hands and fingers; gives good physical endurance and plenty of vitality, a keen eye and quickness of thought and action. Persons who have Aries rising get a clearer comprehension of a writer's thought by reading it than by hearing it read. They are inclined to thoughtfulness and a love of nature; usually have a sandy or neutral complexion.

TAURUS RISING. Taurus, famous for its vitality and endurance, gives these qualities to the body, but I have not yet been

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able to decide whether the body is inclined to be tall or short; it is always rather stout, however, with a thick neck, full, round face, usually of a light complexion. This sign also gives mental endurance; a love of mental gymnastics, but not of hard, physical labor. It will be found that, among the leading men of the world, Taurus predominates as a body sign. It gives a good appetite, love of rich food and plenty of it, and also an inclination to bibativeness. Because if its great endurance, it adds power to all the innate qualities.

GEMINI RISING produces a body of medium size, frequently a little below the average; rather square shoulders, and a peculiar form that gives an impression of corpulence, which, however, is not common to the sign. It causes a nervous restlessness in the organism, and, in a special manner, brings into play the hands and arms. We know less about this sign than any other, as we are acquainted with but few persons having a Gemini body.

CANCER RISING gives a body of medium height, slender, lithe and willowy, but usually rather weak. It imparts a catlike motion in walking. Persons having a Cancer body usually have sandy or light complexions; are inclined to wear a full beard; disinclined to physical labor; the mental abilities more of an inspirational and intuitive than of an educational nature, for Cancer militates against educational tendencies, but adds to the capacity to inspire knowledge from the spheres. The quality of mind arising from a Cancer body is rather Oriental in its character than Occidental, and often very subtle. It tends to weakness in the control of the sex function.

LEO RISING usually produces a body above the average height, strong and well built. Persons with a Leo body often have a leonine cast of countenance. This is sometimes very marked in men of advanced age, many of whom cut their beards so as to give that expression. They are strong and bold

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mentally; not inclined to combativeness, but when it is roused they are persistent.

VIRGO RISING gives a rather short, plump body, when in health, but militates against digestion. Persons with a Virgo body are inclined to be nervous and critical, especially when the digestive system is out of order, in which case the body is thin and weak. Their mentality is rather jerky in action, and lacks steady, logical coherence. Unless their morality is strong, they are inclined to trickiness and falsehood. They are very sensitive to conditions and very much influenced by external appearances.

DELINEATION OF CHARACTER.

The delineations of character given in this column are intended to serve a two-fold purpose: first, as an object lesson in the principles of Solar Biology; and, second, to help our subscribers to a more perfect knowledge of themselves by turning the light of that science upon their faults and weaknesses, as well as upon the nobler side of their natures. We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

S. A. Sept. 1, 1859, 12. 30 p. m. Columbus, Ga.

⊕ in ♍; ☽ in ♏; ☌, ♐; ♅ in ♐; ♄ in ♒; ♃ in ♑; ♂ in ♒; ☿ in ♒; ☿ in ♍.

You were born when the earth was in the feminine, earthy sign, Virgo, but, as a woman, you express the positive side of that sign. Sagittarius rising and Uranus in Sagittarius greatly increase your

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positiveness, and make you impulsive. The moon, leading you out through Scorpio, the most hidden of the interior signs, produces in you a very subtle and interiorly positive nature; exteriorly you no doubt appear very feminine and negative, but this is in appearance only. You are a woman who will always have her own way and rule in her own sphere of action. You are strongly inclined toward the mystic, and the tendency of your Virgo base is to lead you into magic. We would advise you never to turn your attention to the study of magic, because your nature would lead you to make such use of it as would cause unhappiness and death. Adhere closely to the Biblical doctrines of the Christian religion. You are a sensitive, and accurately read the mental conditions of those around you; you should remember, however, that invisible intelligences can impress upon your mentality conditions that do not exist in your surroundings. Take care of the digestive system, and conserve the life generated by the body.

W. J. W. Oct. 9, 1846, 2 a. m.(?), Yorkshire England.

⊕ in ♎; ☽ in ♊; ☌, ☊ or ♍; ☿ in ♎; ♄ in ☊; ♅ in ♐; ♂ in ♈; ♀ in ♓; ☿ in ♈.

The earth and Uranus in Libra give you peculiar psychic perceptions; but Mars and Mercury in Aries oppose your spiritual tendencies, and take you strongly into materialistic reasoning. If your body or rising sign is Leo, which is probable, you have great perseverance, and a tendency to be practical in your ideas; the combination of the Libra base and the Leo body gives great tenacity of purpose. Order is imparted to the entire organism by the position of Saturn in Leo, which unites with the moon in Gemini to produce love of the sciences,—the occult and the so-called exact sciences. Jupiter, the planet of ideality, posited in Sagittarius, leads your ideals in the direction of doing and accomplishing, and strengthens the ideality in all that pertains to the spiritual and religious. The love planet, Venus, in restless struggling Pisces, creates disturbance in the domestic and love life. Strength is given to the brain by the position of Mercury in Aries, which, at the same time, lowers the standard of the ideal, and is liable to produce impure imaginings, especially so if the tendency of the mind is downward. However, the influence of Mercury will be largely controlled by Mars in Aries, which also tends to combativeness and love of argument. Your qualifications fit you to become a public speaker, but combativeness would interfere with your

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popularity as such. If Leo is the rising sign, you have five signs in the fiery triplicity, three in the airy, one in the watery, and one in the earthy triplicity; therefore, unless you are interested in some educational pursuit, you will fail to accomplish what your abilities promise.

M. R. Jan. 5, 1876, 11 a. m. Denmark.

⊕ in ♑; ☽ in ♈; ☌, ☓; ☿ in ♒; ♄ in ♌; ♃ in ♉; ♂ in ♏; ♀ in ♐; ☿ in ♌.

A woman expresses the positive side of the sign of your nativity, and of Pisces, your polarity; your nature is, therefore, very positive. A restless, longing desire for an indefinable something leads you into the ideal, and your woman's nature causes you to idealize love, but the family planet Mars, in Scorpio, and Jupiter, the planet of ideals, in Taurus, color the ideal largely with the quality of sex. Saturn in Leo imparts a love of the sciences, an inclination to study, and gives mechanical abilities. The fact that the basic principles of your nature are adverse to each other and irritated by Mars in Scorpio, makes you "high-tempered,"—easily aroused; and opposed to these unfortunate conditions is the position of Venus in Virgo, its home, dominating your life and producing a high ideal of beauty, elegance, refinement and all that belongs to the æsthetic. The combined effect of these opposing elements of your character throws your whole nature into a struggle. By all means keep your mind fixed upon the practical, or there is danger of eccentric extremes; your nature is a strong one and should be governed by a firm and determined will in order to keep it in the channels of usefulness. Your business ideals are good, and you are better adapted to the business side of life than the domestic. Should you give your attention to study, take up some science that you can make practical—the practical should occupy your mind. You possess a degree of positiveness that may strain the physical structure of your feminine organism, and, consequently, it would be well to take a course of Delsarte or some similar system, in order to produce in yourself a quiet easy movement and harmony of action.

L. W. H. June 26, 1842, 10 a. m. Belmont Co., Ohio.

⊕ in ♋; ☽ in ♒; ☌, ♐; ☿ in ♐; ♄ in ♋; ♃ in ♋; ♂ in ♑; ♀ in ♓; ☿ in ♊.

Woman's nature expresses the positive side of that most feminine sign, Cancer. You love literature, art and science. Have always

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entertained an ideal of being known to the world as a person of distinguished abilities, and, indeed, you have many peculiar gifts. An endowment from the planets Saturn and Jupiter in your life sign makes you a good talker—would succeed as a teacher or lecturer. Although you have an innate love of children and family, yet the positions of Mars and Venus would effectually prevent you from being contented, were you bound down to a strictly domestic life. The leading interests of the day are your interests, and you have the qualifications to make you an exceedingly useful woman. You will find great harmony existing between yourself and those born in the sign Gemini, especially if they have Cancer rising. Your rising sign, Virgo, makes you very critical, exacting and positive, and Mars, also in an earthy sign, gives you a peculiar kind of combativeness, which makes you dislike to see anyone excel you in anything in which you may be interested. You are disposed to rule in your own sphere.

CORRESPONDENCE.

LOS ANGELES CALIF., NOV. 19, 1899.

H. E. BUTLER,

Dear Sir:—My husband subscribed for The Esoteric from its first number, and since his death, a year ago, I have received the Magazine until September number, having missed October number by moving. In 1893 we got your Solar Biology, and it is about this book I wish to say a few words—you ask for items. I use Solar Biology altogether in my intercourse with other people. As I am not very far advanced spiritually, and not, therefore, an all-round individual, I have nothing to do a second time with anyone not in harmony with me. Was born Jan. 22, 1860. You did not lay much stress upon triplicities; I find triplicities rule, and in this way: Aquarius serves Gemini; Gemini serves Libra; Libra serves Aquarius; and the same with all other triplicities. My husband's birthday was Jan. 21, 1837. You can imagine our harmony—speech was superfluous, with no jealousy, as he "followed," largely, "in the regeneration," our union being one of comradeship. Now, here is the point: all my life long I have been *under* Gemini's

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foot. I played the bird to Gemini's cat, natural prey; and Gemini didn't intend to hurt—just drifted. Therefore, Aquarius is *not* a good companion for Gemini, for the sake of both. But Libra does not get hurt by Aquarius. No: the number of Libra people who attach themselves to me is great, and I seem to be able to do *very* much for the women, in helping them by my ideas; but the men I despise, and cannot tolerate. I always tell the Libra woman that she will serve me, *and she is always willing.* One great exception among Libra men is one of my stepsons, who provides half my present maintenance. He has not escaped the curse (?) of Reuben, but a good position of Jupiter lifts him above the common run of Libras.

The number of Gemini men who are first-class workmen is astonishing, thus carrying out your theory. And poor Sagittarius!—how hard they always seem to work to the end of their lives, and just get a bare living. Their fidelity crops out as conservatism—consistent, but hanging on to old conditions. Capricorn people are effervescent, frothy, big ideas, ready for the poorhouse, as you say, when they lose grip. My son is Capricorn—I have taught him the "habit of industry"; even now—14 years of age—attending school, performing home duties as well. and earning 25 cts. a day, which is paid to me. Your book is worth thousands of dollars to *anyone.* I have given many parents hints as to the upbringing of individual children, which I know will be invaluable. Personally, I am an epitome of England. Am of English parentage. What affects England as a whole, affects me as an individual. Queer—isn't it? Found that out through studying Solar Biology. David Lund said I have extraordinary power. Hope I can develop it under your beautiful southern sunshine. Hope these few corroborative items will not take up too much of your time.

Yours truly, E. S. M.

Another item:—I was born when the ethers overlapped, half Capricorn, half Aquarius. My two children (by my first marriage) are Aquarius, then Capricorn, and they don't get along, the older, a girl, being a sign under the younger, a boy. My husband was also born when the ethers overlapped. His children (by his first marriage) were a Capricorn, an Aquarius, a Gemini, and two Libras. I married a Libra. Don't know what his first wife's birthday was. My daughter is Aquarius. Two of her playmates are Pisces,—March 5th; they feel the utmost affection for her, and are willing to be "bossed" by

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her, and they love me. We also love them. But my mother's birthday was March 5th, and—I leave you to supply the rest. Oh, the heartburnings! and I suppose they were on my mother's side, too. When two signs adjoin, it's all right if the older person is in the topmost sign; it is unfortunate if the reverse. E. S. M.

BOOK REVIEWS.

THE SPHINX. A magazine devoted to the ancient science of astrology. We quote the following from the editor's announcement: "The Sphinx is a publication that cannot fail to interest cultured and thoughtful people. It is supported by the best writers on astrology in England and America, and is the only magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians."

We believe that this magazine is all that is claimed for it, and we are glad that America is not behind any nation in presenting to her people a first-class astrological journal. We heartily recommend The Sphinx to the attention of those interested in the study of astrology. In presenting that system, the editor expunges from it the old myths of magic, so long the curse of astrology, and gives a clear, logical exposition, which appeals to the highest intelligence of the student. The Sphinx is issued in handsome and very artistic form. Subscription, $3.00 a year; single copy, 30 cents. Catherine B. Thompson, editor. Published by The Sphinx Publishing Company, Boston, Mass.

A VISIT TO A GNANI. A book of 134 pages; elegant paper and nicely bound in cloth. It is an account of a visit to a man of Oriental knowledge and learning, and is altogether quite a remarkable work, containing much that is of value to the esoterist. Like all books relating to ancient lore, it must be read with discrimination, in order that the student may select the good and reject the evil. Probably, however, the evil is in this instance passive, being of no particular use. A case in point is the instruction given to the student to unite himself to, or to recognize his unity with all persons and everything in nature. In ancient times, this was the true teaching, but it is not so for the student of to-day. He should remember that the our work is typified in Revelation by the birth of a man child that is to rule the earth; consequently, instead of recognizing our unity with the race, we are to pull ourselves out of that great body and stand separate, in order that we may be one with the Spirit of God,—that Spirit which is above creation, generation, and death. On the whole, however, this work contains many suggestions valuable to the student, who should remember that in gathering knowledge, it is our duty to select the useful from the past, to inspire from the present and for the future. The book is sold by Alice B. Stockham and Co., 56 Fifth Ave., Chicago. Price, $1.00.

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IDEAL SUGGESTION. By Henry Wood. 103 pages, paper, 50 cents. This well-known author needs no introduction from us. He is clear, explicit, and logical in his reasoning, and his exposition of the laws of mental healing is far superior to those ordinarily presented to the reading public. We are informed that this book has been translated into the Chinese language, and has been widely circulated in the Orient. Sold by Lee and Shepard, Boston, Mass.

POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood. Paper, 305 pages, 50 cents. This book deals largely with the political status of the monetary interests. The following subjects, together with others of a similar nature, are carefully treated in this volume: The Law of Competition; Employers and Profit Sharing; Dependence and Poverty; Can Capital and Labor be Harmonized? Action and Reaction, or "Booms" and Panics; Money and Coinage; Industrial Education. Published by Lee and Shepard, Boston, Mass.

A LOVE-LIT PATH TO GOD is the title of a beautiful little book by Mrs. Hattie C. Flower. The title is happily selected, as the book contains 378 well-chosen quotations from the Bible, and closes with a practical appeal to the philanthropic and higher religious side of human nature. Though the subject of the work is wholly religious, it is so attractively presented as to be interesting to all. Sold by B. O. Flower, Copely square, Boston, Mass.

SEVEN EASY LESSONS IN ASTROLOGY. By J. B. Sullivan. A pamphlet of 64 pages. Paper, 24 cents; cloth, 50 cents. Junto Book Co., Yonkers, N. Y. This little book is clearly and carefully written, and illustrated with diagrams, making it very useful to those beginning the study of astrology.

EVERY LIVING CREATURE. By Ralph Waldo Trine. A little book of forty pages, neatly bound in cloth. The book is not large, and, consequently, it would not be a very expensive undertaking if some of the good philanthropists would purchase a number of these little books and place them in the hands of young mothers. The inculcation of kindness upon the child's mind, not only to the animal world, but to each other, lays the foundation for all that is desirable in mankind; and it seems to me to be the duty of those who have hope in the future of the race to use all means in their power to distribute such books as this one. Its methods for impressing upon the child the necessity of kindness are given forcibly and simply, and one cannot read the work without being convinced of the importance of the lessons therein contained. Sold by T. Y. Crowell and Co., 46 East Fourteenth St., New York; 100 Purchase St., Boston, Mass.

LIFE FORCES. By Margaret Virginia McCabe, D. S. T. Paper, 87 pages, 30 cents. Contents: God-Consciousness; Material Forces; Spirit Forces; Building-Stones; Mortal Mind; Alpha and Omega.

The author is a graduate of New York and Ohio Schools of Hypnotism and gives Magnetic and Suggestive Treatments. Address the author, Mt. Vernon Flats, Washington, D. C.

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EDITORIAL.

In launching a magazine of so unique a character upon the world, the first number must necessarily be imperfect, from the fact that, until they see what the nature of the Journal is to be, but a limited number of our friends and students will send us contributions. However, we think that we can promise our readers that the coming issues will contain articles from students of all branches of thought. We take this occasion to say that we hope the friends of the work will contribute their thought and the result of their investigations for the benefit of their fellow students. The "Crank Department" does not appear in this number. It is so called because what is presented therein may seem very peculiar to the ordinary mind; but no matter how strange or peculiar some of the ideas may seem, they all have their place of use in the world of thought; and the building of our knowledge can never be complete without peculiar ideas. We are told that, when Solomon built his temple, there was one stone for which no one could find a use; it was ill-shaped and there seemed to be no place for it, and it was, consequently, thrown aside; but when the temple was nearly finished, it was found that no other stone would complete it, and so, after diligent search, it was brought forth amid great rejoicing and put in the place of highest honor,—the keystone of the arch. Thus it may be with some of the thoughts that occupy this department.

Although The Occult and Biological Journal is entirely distinct from The Esoteric, now discontinued, yet there has been

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an understanding with those who have applied for delineations in The Esoteric that their applications would be filled in the columns of this Journal. It will give us pleasure to publish these delineations, but we must request that all such applications be sent in anew, as, for several reasons, it would be very inconvenient to use those submitted to the editor of The Esoteric. In some instances, the applications in question were made more than a year ago, and the applicants are no longer among our subscribers. We wish to emphasize the fact that the necessary data for a complete delineation are, the year, day of the month, hour, place of birth, and sex. Without the hour, we may approximate a delineation, but it must necessarily be imperfect; for we must know the hour in order to ascertain the rising sign, and, frequently, the exact position of the moon, which is often near the line of division between two signs. Therefore those who wish delineations should carefully state sex, year, day of the month, and, if possible, the hour and minute. We will not attempt to give a delineation unless we have at least the *date* and *place* of birth. If any special points are desired in the delineation, the applicant should so state.

We have received a number of character studies from students of Solar Biology, and we ask all of our friends to send us whatever data, not incorporated in Solar Biology, they have found or may find in their study of human nature. We would also ask them to select for their studies, as far as possible, persons who are known to the world, or who have some extreme characteristic. Further, as we wish to make this a journal of general interest and value, we solicit from our friends whatever manuscript they have or can obtain, containing useful thought for any department of our magazine. We do not want the pages of our magazine to contain simply one man's thought

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or that of two or three persons, but it should express the thoughts of the best thinkers throughout the field of its circulation. We repeat, therefore, that we want the help of our friends. We wish our readers to feel that this is their Journal as well as ours, and that in a great measure it devolves upon their efforts to make it a leading magazine of the age. Therefore, those who are interested in the work, should ask themselves what they can do to insure its success. If they are not able to write themselves, perhaps they know of some one who can, or, perhaps, in their reading, they have found some interesting and rare extract that will be useful to the people. While we solicit the aid of our friends, they must bear in mind that this work is largely philanthropic, and aid must be given for love of the work.

Our department for delineations is intended for the advancement of knowledge concerning the science of Solar Biology; it is our desire to eliminate all errors from this science and to incorporate into it as many additional facts as can be obtained. In this our friends can aid us not only by sending us discoveries they have made in the study of human nature, but those who receive delineations through these columns can favor us with a criticism, pointing out the truths and errors therein contained, and, at the same time, stating their certainty or uncertainty as to the date and hour of their birth. It must be borne in mind that Solar Biology delineates the innate character and does not take into consideration what may have been accomplished by culture or environment—a fact which must be considered in making the criticisms referred to. Experience has led us to believe that few people have a correct idea of their real natures, because the conditions of life and surroundings have so modified the innate qualities. When criticism is to be made in regard to a character sketch, we wish the student to state in what

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particular the error has occurred, thus enabling us to locate it, if it really exists. But remember that Burns has said:—

"O wad some Pow'r the giftie gie us
To see oursels as others see us!"

To the former subscribers of The Esoteric we wish to announce that we will fill the unexpired term of their subscriptions with The Occult and Biological Journal, as it has been decided permanently to suspend the publication of The Esoteric. If this proposition is not satisfactory to any subscriber we will make up the deficiency from our list of publications, or we will refund the money. We are endeavoring to make this a journal of more general value than was The Esoteric; although there are many magazines carrying similar lines of thought, yet we believe that The Occult and Biological Journal will fill a place not occupied by any other. We have studied the Oriental, Hebraic, and Christian religions—and, we believe, without bias—for the sole purpose of obtaining such knowledge as would be useful to the people, and we think we can make this Journal of exceptional value to all classes of thinkers. Its columns are open to every variety of thought that is moral and useful.

We have spared no pains to make the external appearance of the Journal attractive as well as instructive. For the color of the cover, we have selected the color of the sign under which the particular number is issued; there will, consequently, be a different color for each number. An article appears in this number, as there will be in each issue, on the color, tone, and qualities of the different signs of the zodiac. We have selected the temple as the symbol on the cover, for we trust that we shall be able to make our Journal indeed a temple of truth,

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and, consequently, most sacred and divine, for all truth is of God. The symbol of the sign of the month is seen upon the altar in the temple. God in his work of creation uses the qualities of these signs in the formation of all life, thought, and material substance; we, therefore, deem it fitting that the image or symbol should appear in the inner sanctuary. We have endeavored to secure the best material in the market for the Journal, and have tried, in so far as our facilities permit, to make it a work of genuine art, and one worthy of the attention of the best minds of the day.

We desire to express our deep appreciation of the consideration shown by our many subscribers who so patiently waited upon us during the time that our publication was suspended. Also to our many exchanges, we extend our sincere thanks for their regular visits, notwithstanding the fact that we could not return the courtesy. Such kindness does much to bring into harmony of sympathy and purpose those who are growing responsive to the truths of a coming century. We trust that all those who are striving to introduce into the world a higher order of life and thought may be prospered in their particular lines of service, whether they may be called upon to work in the comparative retirement of social or business life, or whether they be among those who are guiding the public mind through the medium of the various new-thought publications.

Many of the friends of the Esoteric work are desiring to know something of the Esoteric Fraternity. We would say that the Fraternity has not changed its course, but is moving on quietly, and that we are now prepared to accept as members such as are ready to dedicate their lives to God and the work.

Address all communications to Secretary, Esoteric Fraternity.

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PREMIUM LIST.

This list will hold good until August, 1901.

To our many friends and patrons who may desire to assist in extending the circulation of this Journal, we offer the following books as premiums.

Rudyard Kipling's Works.

Vol. 1. "The Light that Failed."
Vol. 2.—"In Black and White," "Under the Deodars," and Eight Short Stories.
Vol. 3.—"Story of the Gadsbys," and Nine Other Stories.
Vol. 4.—"Departmental Ditties" and "Barrack Room Ballads," including The Vampire, Recessional and Suppressed Poems.
Vol. 5.—"Soldiers Three."
Vol. 6.—"American Notes."
Vol. 7.—"Mine Own People."
Vol. 8.—"Wee Willie Winkie," and four other stories of children.
Vol. 9.—"The Phantom Rickshaw." "The City of Dreadful Night," and Three Other Stories.
Vol. 10.—"Plain Tales from the Hills." Thirty-nine Stories.

This complete set of Kipling's works, bound in linen, will be mailed prepaid to any one sending us 6 new subscriptions, with names and addresses. It will be sent in cloth for 7 new subscribers; in lambskin, 9 new subscriptions.

DESCRIPTION OF THIS TEN-VOLUME SET OF WORKS.

In size it is unique, a tall 16mo—the 12mo size is too large for the pocket and this "just fits." The type is large and made especially for this edition. The paper is the finest used in book work, the ink is the best, and the presswork is so carefully and daintily done that each page is a typographical delight to the eye. The set contains nearly 3,000 pages.

The bindings of this edition are something new in bookmaking, a patent thread sewing whereby the same effect is obtained as in the cross-stitching of the Oxford Teacher's Bible, so that it can be opened the full width and bent back until the covers meet, without straining it.

The cloth edition is daintily bound in delicately tinted linen, half flexible, which will wear like iron. The limp lambskin is a veritable Edition de Luxe.

SOLAR BIOLOGY.—For ten new subscriptions with names and addresses, we will send, prepaid, "Solar Biology," by H. E. Butler. See "ad" in this issue.

OTHER WORLDS THAN OURS.—For three new subscriptions we will send, prepaid, "Other Worlds than Ours," by Prof. Richard A. Proctor, the great astronomer.

This work is especially valuable to students of "Solar Biology," and those who are studying the mysteries of the heavens.

SEVEN CREATIVE PRINCIPLES.—For three new subscriptions we will send, prepaid, "Seven Creative Principles," by H. E. Butler. See "ad." in this issue.

LIVING BY THE SPIRIT.—For two new subscritions we will send, postpaid, "Living by the Spirit," by H. W. Dresser.

THE "NARROW WAY" OF ATTAINMENT.—For two new subscritions we will send, prepaid, "The Narrow Way of Attainment" by H. E. Butler. See "ad" in this issue.

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SOLAR BIOLOGY:

A New Scientific, Exact and Easy Method of Delineating Character; Diagnosing Disease; Determining Mental, Physical and Business Qualifications, Conjugal Adaptability, etc., from Date of Birth.

BY H. E. BUTLER.

Illustrated with Seven Plate Diagrams and Tables of the Moon and Planets, from 1820 to 1900.

This science proves that "all are members of One Body (1 Cor. XII 12–27); and that, as such, each one has his peculiar function in life. It throws a flood of new light upon the problems of life, furnishing the groundwork, or scientific law, which goes down into the minutiæ of the life of every man and woman, as a mirror reflecting his or her innate nature. This work tells what is in man and how derived. Tells how to cultivate self and make the most and best of life. Tells one, when a child is born, what kind of training it should have, to what diseases it is liable, how to avoid or how to cure when already developed. Reveals the part of the grand body to which each individual belongs, and the consequent mental tendencies, physical fitness, natural sphere, and highest and fittest use in the world.

It enables parents to know just what business their children are best adapted for, and how to educate them, and is also a guide to all persons in the preservation of health and strength, and an important aid to success and to the attainment of the great object in life, viz., usefulness and happiness. It also aids in prolonging the life of old and young. It is of especial importance to physicians, enabling them to attain great success through having in their possession a certain key to knowledge concerning the nature and peculiarities of their patients such as heretofore has been available only to those few that were of rare intuitive discernment.

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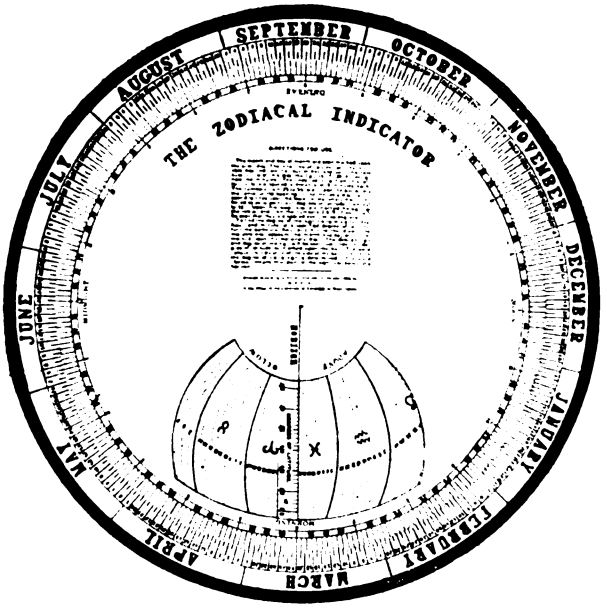

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ESOTERIC SCIENCES.

VOL. I. No. 2.

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THE OCCULT
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DEVOTED TO BIOLOGY, METAPHYSICS AND THE ESOTERIC SCIENCES.

HIRAM E. BUTLER, EDITOR.

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PREFACE.

The aim of The Occult and Biological Journal is two fold: first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions; shows the correlation of the doctrines of the Orient and those of the Christian religion, and uses the wisdom of the past to throw new light on Biblical text; and, secondly, to those whose desire is individual unfoldment, it gives a special course of instructions; presents methods for increasing the amount of life in the organism, for its conservation and control, thus insuring the magnetic power so necessary to success in all directions. It studies the biology of the universe. Investigates the laws of life, tracing the course of its unfoldment from its origin until it reaches the perfection of the human organism. Calls attention to its uses and abuses. Its presentation of the esoteric sciences is concise and clear, always emphasizing their practical value.

Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

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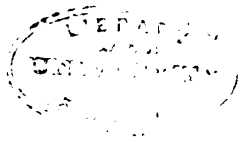

THE BIOLOGICAL JOURNAL.

VOL. I. — ♏ — No. 2.

OCTOBER 23 to NOVEMBER 22.

THE SOUL.

There is nothing of greater importance to any class of real thinkers than a knowledge of self, and that knowledge is far from being a knowledge of one's own body, its appetites, passions, and all its external manifestations. The important knowledge is that which pertains to the real self, or that which lies at the very base or root of an individualized, conscious entity. For by a correct understanding, knowledge, of this subject, the mind is enabled to dwell in vital thought, which is eternal; in it is immortality and without it we only voice the thought of all the great teachers of the world.

In The Gospel of Buddha (Chap. LIII.), arranged by Dr. Paul Carus, a most interesting interview is recorded between a leading Brahman of his day and Buddha, extracts from which we here quote:—

"Thy heart, O Brahman, is cleaving still to self; thou art anxious about heaven but thou seekest the pleasures of self in heaven, and thus thou canst not see the bliss of truth and the immortality of truth.

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"Verily I say unto you: The Blessed One has not come to teach death, but to teach life, and thou dost not discern the nature of living and dying.

"This body will be dissolved and no amount of sacrifice will save it. Therefore, seek thou the life that is of mind. Where self is, truth cannot be; yet when truth comes, self will disappear. Therefore, let thy mind rest in the truth; propagate the truth, put thy whole soul in it, and let it spread. In the truth thou shalt live forever.

"Self is death and truth is life. The cleaving to self is a perpetual dying, while moving in the truth is partaking of Nirvana which is life everlasting."

* * * * * *

Said Kutadanta: "I feel, O Lord, that thou proclaimest a great doctrine, but I cannot grasp it. Forbear with me that I ask again: Tell me, O Lord, if there be no atman, how can there be immortality? The activity of the mind passeth, and our thoughts are gone when we have done thinking."

Buddha replied: "Our thinking is gone, but our thoughts continue. Reasoning ceases, but knowledge remains."

Said Kutadanta: "How is that? Is not reasoning and knowledge the same?"

The Blessed One explained the distinction by an illustration: "It is as when a man wants, during the night, to send a letter, and, after having his clerk called, has a lamp lit, and gets the letter written. Then, when that has been done, he extinguishes the lamp. But though the lamp has been put out the writing is still there. Thus does reasoning cease and knowledge remain; and in the same way mental activity ceases, but experience, wisdom, and all the fruits of our acts endure."

Kutadanta continued: "Tell me, O Lord, pray tell me, where, if the samskaras are dissolved, is the identity of my self. If my thoughts are propagated, and if my soul migrates, my thoughts cease to be *my* thoughts and my soul ceases to be *my* soul. Give me an illustration, but pray, O Lord, tell me, where is the identity of my self?"

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Said the Blessed One: "Suppose a man were to light a lamp; would it burn the night through?"

"Yes, it might do so," was the reply.

"Now, is it the same flame that burns in the first watch of the night as in the second?"

Kutadanta hesitated. He thought "yes, it is the same flame," but fearing the complications of a hidden meaning, and trying to be exact, he said: "No, it is not."

"Then," continued the Blessed One, "there are two flames, one in the first watch and the other in the second watch."

"No, sir," said Kutadanta. "In one sense it is not the same flame, but in another sense it is the same flame. It burns of the same kind of material, it emits the same kind of light, and it serves the same purpose."

"Very well," said Buddha, "and would you call those flames the same that have burned yesterday and are burning now in the same lamp, filled with the same kind of oil, illuminating the same room?"

"They may have been extinguished during the day," suggested Kutadanta.

Said the Blessed One: "Suppose the flame of the first watch had been extinguished during the second watch, would you call it the same if it burns again in the third watch?"

Replied Kutadanta: "In one sense it is a different flame, in another it is not."

The Tathagata asked again: "Has the time that has elapsed during the extinction of the flame anything to do with its identity or non-identity?"

"No, sir," said the Brahman, "it has not. There is a difference and an identity, whether many years elapsed or only one second, and also whether the lamp has been extinguished in the meantime or not."

"Well, then, we agree that the flame of to-day is in a certain sense the same as the flame of yesterday, and in another sense it is different at every moment. Moreover, the flames of the same kind, illuminating with equal power the same kind of rooms, are in a certain sense the same."

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"Yes, sir," replied Kutadanta.

The Blessed One continued: "Now, suppose there is a man who feels like you, thinks like you, and acts like you, is he not the same man as you?"

"No, sir," interrupted Kutadanta.

Said Buddha: "Dost thou deny that the same logic holds good for thyself that holds good for the things of the world?"

Kutadanta bethought himself and rejoined slowly: "No. I do not. The same logic holds good universally; but there is a peculiarity about my self which renders it altogether different from everything else and also from other selves. There may be another man who feels exactly like me, thinks like me, and acts like me; suppose even he had the same name and the same kind of possessions, he would not be myself."

"True, Kutadanta," answered Buddha, "he would not be thyself. Now, tell me, is the person who goes to school one, and that same person when he has finished his schooling another? Is it one who commits a crime, another who is punished by having his hands and feet cut off?"

"They are the same," was the reply.

"Then sameness is constituted by continuity only?" asked the Tathagata.

"Not only by continuity," said Kutadanta, "but also and mainly by identity of character."

"Very well," concluded Buddha, "then you agree that persons can be the same, in the same sense as two flames of the same kind are called the same; and thou must recognize that in this sense another man of the same character and product of the same karma is the same as thou."

"Well, I do," said the Brahman.

Buddha continued: "And in this same sense alone art thou the same to-day as yesterday. Thy nature is not constituted by the matter of which thy body consists, but by the forms of the body, of the sensations, of the thoughts. Thy soul is the combination of the samskaras. Wherever they are, thou art. Whithersoever they go, thy soul goes. Thus thou wilt recog-

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nize in a certain sense an identity of thy self, and in another sense thou wilt not. But he who does not recognize the identity should deny all identity, and should say that the questioner is no longer the same person as he who a minute after receives the answer. Now consider the continuation of thy personality, which is preserved in thy karma. Dost thou call it death and annihilation, or life and continued life."

"I call it life and continued life," rejoined Kutadanta, "for it is the continuation of my existence, but I do not care for that kind of continuation. All I care for is the continuation of self in the other sense, which makes of every man, whether identical with me or not, an altogether different person."

"Very well," said Buddha. "This is what thou desirest and this is the cleaving to self. This is thy error, and it implicates thee into unnecessary anxieties and wrong-doing, into grief and cares of all kind. He who cleaves to self must pass through the endless migrations of death, he is constantly dying. For the nature of self is a perpetual death."

"How is that?" asked Kutadanta.

"Where is thy self?" asked Buddha. And when Kutadanta made no reply, he continued: "Thy self to which thou cleavest is a constant change. Years ago thou wast a small babe; then, thou wast a boy; then a youth, and now thou art a man. Is there any identity of the babe and the man? There is an identity in a certain sense only. Indeed there is more identity between the flames of the first and the third watch, even though the lamp might have been extinguished during the second watch. Now which is the true self, that of yesterday, that of to-day, or that of to-morrow, for the preservation of which thou dost clamor?"

In verses ten and eleven Buddha answers the Brahman thus: "Only through ignorance and delusion do men indulge in the dream that their souls are separate and self-existent entities. Thy heart, O Brahman, is cleaving still to self; thou art anxious about heaven but thou seekest the pleasures of self in heaven, and thus thou canst not see the bliss of truth and the

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immortality of truth." I presume that nine-tenths of those who read these words and fully comprehend the position of the Brahman, will be in sympathy with his thought, but it will be seen that Buddha, and we think wisely, maintains that the Brahman's position is wholly characterized by self, and that by holding to self he will lose self, or immortality. It is the function of the natural man, as of the animal world, to preserve self, and while he may vaguely think and indefinitely believe that he is loving and cleaving to the soul, that is, the real self, yet in reality, not having defined and separated in his own mind all the characteristics of a real existence, he is living in the shadow of the present existence, which must perish and pass away. With such there can be no perpetuation of existence or continuous chain of consciousness. This, Buddha clearly sets forth in verse twelve, in which he says: "The Blessed One has not come to teach death, but to teach life, and thou dost not discern the nature of living and dying." Verse thirteen shows that Buddha's position was the same as the one that we have just indicated. In verse fourteen we read: "Self is death and truth is life, etc." We think these suggestions make the argument clear up to this point, and prepare the way for that which is to follow.

It will be observed here that Buddha is setting forth a doctrine identical with that taught by the Christ of Nazareth, for when Jesus was asked when the kingdom of God should come, he replied: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Buddha gives a little more careful definition when he says: "Nirvana is wherever the precepts are obeyed." It must be understood that the word "Nirvana" covers the Christian idea of heaven, the final rest and abode of the perfect soul.

(To be continued.)

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USEFUL INSTRUCTIONS.

A line of instructions such as these will fall into the hands of many—and, no doubt, honest, earnest persons—to whose minds they will appear to contain but little that is useful, because of the habit of the masses of hearing many things and reading many words and giving but little attention to them. The mind of the reading public has become like a hard, beaten path in which nothing can grow. If you wish your mind to grow, your thought capacity to become enlarged, you must overcome the habit of reading—reading too much, and of lightly reading anything. You must also overcome the habit of entering into, and becoming a party to light and frivolous conversation. But right here, in order that these instructions may be of general use, it is necessary to exercise discrimination. There is a class of persons who are inclined to take everything very seriously, upon whose minds a word makes a very deep impression—they think about it, and view it from every standpoint. To these people the above suggestions are not applicable; to such I would say: Have your times for study and deep thought, but when your mind begins to tire and thought comes only by great effort, then you should go into society and engage in light conversation, or go out into the field and play like a child—enter into nature and stop your thinking; let go and let the mind rest.

On the other hand, to the great majority of people, who have been in the habit of lightly reading on all subjects, I would say: Before you can accomplish anything of importance, you must learn to give special attention to every word that is uttered around you and to everything that you read; but that attention should be of such a nature that you are able to withdraw your thought from a person who is talking frivolously, or to refuse to read a book that contains nothing that is practi-

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cal. If a person has good practical ideas and is inclined to to express deep and important thoughts, then listen to and think about every word that he utters; get yourself into the habit of remembering all that is said that is useful and that seems to you wise. When reading, bear in mind the fact that you are looking for truth; and in order to search for truth, you should look closely and intently at that which seems to be error, and in that which seems to be mere words, try to find vital truths hidden away in the multitude of words; and in all your reading and thinking and in listening to the thought of others, you should keep ever before your mind this motto: "Use determines all qualities, whether good or evil." Then what you are really searching for in the realm of thought is useful knowledge,—useful in view of the object that you have set before you.

Now here, again, comes a point of discrimination, which can best be indicated by an illustration: you may be studying chemistry, and into that study may be thrown some ideas pertaining to botany, geology, or even astronomy. Although your object is to learn something about chemistry, yet see if you cannot, at the same time, take an idea belonging to botany, geology, or astronomy, that you have reason to believe would be useful under future circumstances, and fix it in your mind just as you would put away an instrument that you had no present use for, and which you thought might be useful at some future time. In other words, you must lay the fact away and do not burden your mind by keeping it in thought. So, in the study of any subject that you have set before you, keep your mind especially fixed on the things that will aid you in the accomplishment of your object, but do not lightly throw aside anything that is useful. Ignore that which is merely amusing, that which pertains merely to "pastime," and hold strictly to the practical.

Now, in some instances, these minute instructions will not be useful to the individual, unless they be generalized and put in the form of a principle. To such I would say: Hold your mind in the attitude of one who has left his home and gone

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in pursuit of a certain important thing. The mind, under such circumstances, would give no thought to the pleasures and thoughtless rest and quiet of the home life, but it would be intent on the ultimation of its object. The senses would be wide awake; as we commonly say, the eyes would be always open to see anything and everything that would facilitate the object in view.

In establishing in the mind our object in life, we should not forget that "life is real, life is earnest, life is not an empty dream," and should remember that no high attainment can be reached unless all the powers of mind and body are bent in one direction. Another thought must have its place in this connection; namely, that great results are accomplished step by step, a little at a time,—just as, in climbing a high mountain, you take but one step at a time, and if you were to stop and count the number of steps, take into consideration the toil and labor, and counsel your feelings in the matter, you would not feel like advancing further. The only question that you should consider is, Am I able to reach the objective point? is it reasonable to suppose that a man is able to get there? While it is right to question whether any one else has reached that height, yet this should not be an overpowering consideration, for you may be able to rise higher than all others before you. We are now in a time of "record breaking" in every department of of science, mechanics, and physical and mental abilities.

We read in Revelation that the "fearful and unbelieving" are they that fail. This is true in every effort toward attainment in life; a man or woman cannot be "fearful and unbelieving" and accomplish very much in the line of his or her efforts. Reasonable faith is all-powerful. I say "reasonable faith," because there is a class of minds who have unbounded faith altogether out of proportion to their reason and ability; and if that faith is allowed to dominate their life, their objects will be a total failure. It should be made a subject of thought and careful study to find a harmonious balance between reason and faith, self-confidence, and also between hope and faith. The organ of hope, if lacking, should be cultivated; if too

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strong, it should be restrained. The manifestation of hope is to wait, like Micawber, "for something to turn up," but if anything turns up for us in this higher life, we should remember that it is for us to turn it up, and bring it to the surface and utilize it; for, in order to accomplish his purpose a man must have knowledge, which can only be obtained through experience, experimentation.

It is not always necessary, however, that we ourselves experience a thing; the experience of another may be so complete that it becomes knowledge to us. But bear in mind the fact, that great knowledge is not necessarily useful; great wisdom is better than great knowledge. Wisdom is discretion, the discrete use of knowledge; the correct and quick perception of the right relation of one thing to another, and the usefulness of all things within reach of the mind. In the cultivation of wisdom, the power of attention must be kept active. Mental vivacity has led the human family, in their association one with another, to develop focalization of the mind by what is called "keenness of repartee." Now, this is the character of mental focalization that is necessary to the cultivation of wisdom; every faculty of the brain must be kept keenly on the alert, and the eye of the mind wide open to take in and utilize every opportunity and advantage.

This keenness of the mind cannot be kept always active, but by proper practice a person can, in the ordinary walks of life, keep up the tensity of the mind eight hours out of the twenty-four; and by following the instructions to be hereafter given in this course of lessons, that keen tension may become a normal condition, so that, under all circumstances, the individual will be able to observe and utilize all opportunities without special effort. Those who have had no drill in this direction should give the matter particular attention, and seek surroundings in which they can hold the tensity as long as possible, and when it begins to fail, they should have recourse to quiet and rest until the mind has recuperated, then enter the drill again, and repeat it as often as the opportunity presents itself. They should

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take up some line of thought very obscure and difficult to comprehend, work on it and master it at all hazards; but when the the mind becomes exhausted, it should be allowed to rest.

Another point worthy of consideration is, that different persons are differently constituted in regard to such matters. There are many who would rest as soon as they feel the least fatigued, while others would carry the drill too far and thereby injure the power of the mind. Those who train athletes do not allow their men to stop a particular exercise when the muscles begin to ache, but they see that they discontinue it before their powers begin to fail. And so, in training the mind, we should continue the exercise for some time after we feel tired, but it is always well to stop before the mind commences to fail.

Persons born while the earth was in the sign Cancer, Leo, and sometimes Scorpio or Aquarius, or who have planetary endowments largely in interior signs, are apt to lack power of mental focalization, and yet they are the ones who are most apt to say, "I do not need such a line of instruction as we are now pursuing," when the fact of the matter is, they are the ones who most need it. It should be remembered that the mental faculties are subject to the same law as that which governs the muscles of the body: if a man uses the muscles in hard continuous labor, he can so develop the body that it can endure an incredible amount of hard work; but this is accomplished only by long and persistent effort. And just so with the cultivation and development of mind; it is only by long and persistent effort that the mind is developed so that it is capable of understanding obscure and difficult problems, or of carrying on keen and discriminative thought for a long period of time.

(To be continued.)

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THE PLANT'S STORY.

By the wayside, one day, I saw a little flower, and, attracted by its modest beauty, I plucked it. As I looked into its upturned face, I questioned it thus:

"Little flower, tell me, of what use are you? what is your place in the Divine economy?"

And my eyes opened wide with surprise, and my heart grew big with wonder as I listened, for it seemed to reply; and these were the words that came into my heart:

"You know that form is indicative of quality, also that many plants have very pronounced qualities; in some instances, so beneficent as to render them fit for food, while others are poisonous, the remainder ranging in their effects between these extremes. I have builded this form of moisture and the elements obtained from the earth and air. What you hold in your hand is simply a form, a signature, indicative of the qualities within. This organism is composed chiefly of carbon obtained from the air, where it exists in the form of a poison cast off by men and animals in the artificial and natural processes necessary to life and civilization. Consequently, you see that a part of our use in the economy of nature is to purify the air. But this is only the most apparent part of our work; in the effect of our essences upon the human organism you will find evidences of our further use; for example, the poison oak contains that which irritates the skin, the poppy that which which induces sleep.

"I said that I had builded this form of the elements of earth, air, and water, but, you ask, whence do I get the peculiar qualities wherewith to affect your organism? You know that quality is not material in its nature; and when you are told that the sap of a certain plant will poison you because it contains cer-

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tain chemical constituents, you know that it is but half a truth, for it is the peculiar quality of the life of the plant communicated to your own life forces that affects you; the material substance is merely the embodiment of the quality of life, the house in which it abides.

"If you open the eyes of the soul, you will see that you are surrounded by a substance of which thoughts are formed; it is the mind, the life, of Earth. By some it is called the astral light; and it is the underlying substance of all material form. It is crowded with forms, some of which are the emanations of human life. Should you become angry, you would radiate a noisome mind or life quality, by which the mental atmosphere would be poisoned. A measure of this poison would be absorbed by some plant, which would build it into itself, thus cleansing the mental surroundings. The juice of the plant, applied to the skin, might cause a rash or an angry flush; taken internally the result might be fever or convulsions, for the anger of the plant, having been freed, would become a part of yourself. The plant you despise, because, you say, it is poisonous, but the poison is yours,—your anger, your selfishness, hate, immorality, or whatever the evil in which you may have indulged. You are, for the time being, the fountain which gives it its power for ill. The plant is not evil but good, for it cleanses the mind of Earth, in which you dwell.

"And so it is with all of us; we gather from the emanations of men the qualities peculiar to our natures. Some of us gather hate and some love, the energies or the stupor,—some one combination of qualities and some another. Thus you see we are keeping pure the air and the life currents of Earth, doing what we can that you may have a clean home in which to dwell."

I kissed the little flower, and, laying it down, pondered long upon its words and the wonders of nature's economy.

PHEBE HART.

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AN OCTAVE OF WORLDS.

The planets, including the earth, must be regarded as so many steps in evolutionary unfoldment. Could we visit them in their order, beginning with Mercury, we would find that each succeeding world, with all organized life upon it, was one planetary cycle in advance of the world that we had just left behind.* It is in this great octave of the solar system that we must study the order of creation, organization,—the organization, first, of the individual, then of the family, community, or nation,—that is, the organization of a limited number of individuals into one body, or structure—and, finally, the organization of the entire planetary intelligence into a perfect whole, the perfected planetary man.

In other words, the ultimate solidarity of the race is to be such that its individual members will maintain the same interrelation as that which binds together the cells of our own physical body. We know that the physical structure is composed of minute cells, each in itself a complete organism; that among these tiny individuals a wonderful specialization has arisen from the fact that they have arranged themselves into distinct assemblages, or groups, for the purpose of uniting their efforts in the accomplishment of some particular work for the common good, some devoting themselves to the task of nutrition, others

*Each of these cycles is subdivided into two minor cycles, a fact indicated by the dual character of the primal colors. What would be the sub-red, however, is to us invisible; it is lost in the darkness that envelops all vibration below that point at which our senses are able to respond. And, again, the earth is just now about to emerge from the sub-green, but the lighter green, succeeding it, is to most people so overshadowed by the denser shade in which they are immersed, that they fail to recognize it in the primal colors. Some, however, even among our material scientists, are able to see this lighter color lying between the green and the blue. Supplying, then, those colors which are invisible to the ordinary observer, we have, the sub-red, red: orange, yellow: sub-green, (invisible) green: indigo, blue.

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to that of reproduction, to locomotion, and so forth, yet each group establishing a most intimate relation with every other group, and regulating its duties accordingly. The result of this grouping of individuals (cells), and linking of groups, is the complex, many-celled, physical structure, with its various organs.

Now, the history of the development of the ultimate planetary man will be identical with that of our own physical organism. The parallel between the processes of growth will be an exact one if, for the cells, we but substitute the units of the race, who are to be grouped to form the several organs of that grand man as are the cells in the performance of the various functions of the human body; some will go to make up the feet, others the knees, the head, the heart, the reins, but between the whole the unity of intellection, of interest, of impulse, of consciousness, will be that which binds together the cells of our physical structure. Whatever may effect one will thrill through the consciousness of all as literally as the cells of the human body respond each to the other.

This, then, in the language of the planets, is the plan of creation,—each world is to produce but one man, an organism composed of the entire planetary race. Now the application of this truth is such a significant factor in the study of planetary influence on human character, that the writer proposes to examine, in a series of papers written for the Journal, the several steps of the creative or planetary scale in their relation to this important subject.

Upon Mercury we find an order of life that has not passed beyond the psychic states of unfoldment; that is, organization is not sufficiently advanced to have developed an independent individual consciousness. The individual knows, feels, thinks, as does the Creative Mind, is one with it, is incapable of intellection or of an impulse other than what it finds in the great creative currents of which it is as yet scarcely more than a part. These beings belong to the reins of the Solar Organism, and, truly, the umbilical cord, linking them to the Eternal

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Mother, has not yet been severed, and their consciousness is hers. We will have a clearer conception of the people of Mercury if we understand that, in their organization, the mental operations are conducted in the reins instead of in the head. In the reins is located the organ of mentality, by means of which all that is seen in the realms of psychic life—upon which they look out as we look out upon a material and more substantial world— is examined, compared, and adjusted to its proper relations, by the same process as that by which we gain concepts of a material existence.*

A strange people these!—psychic creatures, who have not the grosser physical structure that belongs to the children of Earth. They have sprung into being as the literal word, a form conceived and sent forth from the head, which draws from the reins essences, qualities, ideals, which ultimate in these psychic beings of Mercury, standing thus on the lowest round of the evolutionary ladder. Nor do we find the busy life among them which marks our world; industry, as we understand the term, is unknown there, upon little Mercury. The delight of its inhabitants is in continuous contemplation of the creative processes. As we see, hear, and touch the external things of our material world, so they know the vibrating currents of astral or creative life and the inmost secrets of the Creative Mind. Their joy is to know—and they know as the Creator knows.

And how fleet are these children of thought! it needs scarcely more than an act of volition to transport them where they would be,—from place to place, from planet to planet, wherever the quest of knowledge may direct them.† We have a classic allusion to this fact in the winged cap and the winged sandals of Mercury, the messenger of the gods, winging his way from

*Remains of the earliest organized life upon our planet have been found with the brains in the pelvis instead of in the head, the head containing relatively such a small amount as to be of no practical importance.

†After having spent some time in inspiration and contemplation of the solar currents, the writer, upon one occasion, found herself in the presence of an inhabitant of the planet Mercury, from whom she gathered some important facts relative to those primal states of being.

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world to world; and in Hermes, who is identical with Mercury, we meet a personification of the knowledge of the ancients.

But we must not linger too long upon Mercury, interesting as it is, with its mystic shadows penetrated by the strange red light, with the absence of all water, and of vegetation such as we know it, its weird and wonderful people, speeding from place to place with the fleetness of thought.

Passing further away from the Solar Center we find ourselves in the virgin presence of the beautiful Venus. Here oxygen exists in sufficient quantities to have carried the work of Nature's transmutation past its red states, seen when carbon first catches the fire—oxidation has reached its yellow stage, and yet there is a delicate trace of the primal red around us. What shall we call the exquisite color? a roseate yellow?—a little denser, possibly, than that, yet the term describes it as well as another.

But the purpose of our visit is to study the people, and we turn at once to them. In order, however, to gain an intelligent conception of the people of Venus, we must bear in mind the fact that, viewed from its broadest standpoint, the processes of evolution present two grand cycles of unfoldment, the culmination of each involving several inferior cycles or steps. During the first of these great periods, Nature turns all her forces toward the development of the individual, the ego, there appearing no trace of design on her part to link him to another or other individuals of his kind. He lives his own life, follows his own devices, altogether independent of every other individual of his race. He stands in the relation of the "simple cell" to the ultimate organism. The methods of the second great evolutionary cycle all tend toward the unification of the race, the blending of individuals, its units, into one structure, that of the planetary man. As before stated, the parallel between the physical development of the individual man and the evolution of the planetary man, is an exact one: first the completement of the one-celled being, and then the aggregation of such cells to form a complex organism; first the individual of the

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race, and then the unification of these individuals into the grand man of the planet.

A consideration of this law probably explains a feeling of singular contentment that has been creeping over us since we touched the planet Venus. The very atmosphere is permeated with a sort of self-satisfaction, of self-sufficiency. Our mental horizon seems bounded on all sides by self, and from within there arises a consciousness of strength, of individual will-power, that, for the first time in our experience, gives us a sense of absolute independence; we need no companionship, no external sympathy or support. The power of a self-centered individuality stands supreme in exultant realization that it has within its command all that it can desire. A little reflection convinces us that a mental atmosphere such as this can belong only to a people who have reached the culmination of the first great cycle of development, that of the completement of an individualized entity, maintaining an existence distinct from, and independent of other members of the race; an existence answering in our own physical development, to that of the "simple cell".

In order, however, to understand the character of the individualization achieved upon the planet Venus, we must remember that organization, from its initial steps to its ultimation, is dependent upon the presence and interaction of the positive and negative principles, that when these two are disassociated unrest and struggle are the result. Consequently, the calm content of a perfectly satisfied and self-centered individuality, so evident among these people, could not exist unless each one possessed within himself a perfect adjustment of the masculine and feminine elements. And this is true, but the two minor periods into which the planetary cycle is divided,* present different phases of his dual nature. During the first half of the cycle these people are an androgynous race of beings, male and female within themselves. During the second half of the planetary experience, the woman has emerged from the inte-

*Evidenced in the double color belonging to Venus, as also to the other planets, to which reference is made in previous footnote.

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rior of the man and has taken her place by his side. But in either case they stand as a unit, a single entity; the oneness of the two is complete, because each individual is joined to his counterpartal self. There has been, as yet, no real separation, and he knows the complete satisfaction and sense of self-sufficient power which the oneness alone can give.

A delightful world is Venus; it is the abode of love—conjugal love. Its inhabitants are a virgin race, who have not yet experienced "the fall" and all that it involved; they have not tasted of the tree of the knowledge of good and evil, nor do they know the sorrowful meaning of the separate existence of man and his interior half. Beauty surrounds them and an atmosphere of supreme content envelops their world. But we, who have advanced somewhat further in the scale of being, recognize the fact that the absolute selfishness of these beings (which, as we have seen, is the legitimate fruit of *perfect* conjugal love), the absence of all unrest, the perfect satisfaction in the existing order of things, bar all further progress in evolutionary unfoldment, unless the interposition of some exterior law disturbs these elysian states.

Leaving Venus, we begin the most interesting part of our astral journey. We have traced the processes of evolution until organization has acheived its first task, that of constructing a completely individualized being, independent of those around him, self-centered and self-sufficient. In approaching the second part of the work of organization, by which these individuals, these "single cells," are to be built into one grand structure, we are confronted by the operation of laws so potent—in the present transitional state of our world, as potent for evil as for good—that the writer feels constrained to follow the precept and example of the ancients, and veil much that she may say in symbolic language. By so doing she feels that she will commune with those who *know*, and yet will not endanger the weak.

(To be continued.)

JUDITH MACPHERSON.

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CRANK DEPARTMENT.

The design, in conducting this department, is to open the way for the pu blication of thought that probably would not find a means of expression under other circumstances. It frequently occurs that the mind of an individual becomes suddenly awakened, and in that awakening he clearly sees thoughts that to his own mind seem jewels, and they are so to those in the same state of unfoldment, although for the ordinary reader they are without interest. In the past we have found that some of the most peculiar thought formations are most effectual in awakening thought in others. Sometimes statements that appear to be made without foundation lead to the deepest research and ultimate in the profoundest thought. If nothing is accomplished by this department but to teach us to read between the lines, or to think carefully upon statements that in themselves have no evidence of being facts, a good work will have been done.

"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. XXVI. 14.

Many professed followers of Jesus, the Son of God, are under the impression that all men are subject to the resurrection; such is not the case, however,—man and men are two separate classes of people. God is the God of the living, not the God of the dead, the first human creation. The bodily forms of men are not the image of God, but forms given to the higher brute creation, created dead, with only the life of the animal nature,—created subject to change, in life and condition. This higher creation of men—over other cattle—was to dominate the world that was without God; as, for instance, the serpent. (See Gen. III. 14, 15.)

From this beast creation God raised up *man*, by giving him a living spirit, the image of God; life and understanding above the beast life, the mind of the carnal man, the so-called human race. Therefore from this serpent or dust race, God created a

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new man and called him Adam, for he was now to know good from evil—had a mind to worship the living God, the Creator of all things in heaven above, and in earth below. Out from this new creation God designed Adam to walk and live among his creatures, to rule in righteousness and purity.

God first put Adam under the law of commandments,—thou shalt this, and thou shalt that. The law is not God, but a schoolteacher sent from God. All sons of any house are first governed by the rule of the house, until they possess wisdom to act for, and become responsible for themselves. This freedom from the parent teaches walking before God in obedience to the Spirit of truth.

All but one have come short of the new creation in Adam. He came to set the true example in this new creation, the sons of Adam, those begotten by the will of God, and not by the lust of the flesh—that is, the beast life. All who came through Eve, the angel creation, were not sons of God, but were of the serpent race. Eve was seduced by the serpent desire for her husband, and suffered for the act. The first child was a murderer. Abel, the beginning of God through the desire of Eve, was the first son of God born into the serpent, and the Adam world. God created Adam to begin a new creation; and from Adam God brought forth this new creation, through whom Jesus, the Holy One, was brought bodily into the world, among the seed of Abraham, to redeem the sons of Eve, who were under the judgment of the law, and to bring about the design anticipated in Adam and Eve in Eden.

Death sentence was not passed upon Eve but upon Adam alone; and it came to pass that the very day he transgressed, he died,—the first day, the first thousand-year period; he died when he was 930 years of age, leaving to the seed of David, Jesus, the Anointed One, seventy years in which to finish the day. Celibacy was not practiced by Adam; the animal desire overcame the law of God in him, which was the weakness of

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the flesh. Women were not created for the evil desires of men, but were created to bring forth a new race, or a race of spiritual beings to be recorded among men as the angels of the new heavens; to bring forth only as God should desire, just as Jesus was not born by the lust of the husband. God produces the immortal man: the mortal, the dead body, is fashioned after the serpent.

Because of Adam's disregard for the word of God, the dead serpent body was to rule for six thousand years. The shadow of this serpent body Moses was ordered to lift up in the wilderness—"the brazen serpent" (Num. XXI. 8,9). This was a fiery serpent, or in it was the mind and law of God; for the time would come when the house of Israel would no longer look to Moses, but to the image of the carnal body lifted up before Israel during the fiery *hour* of the great indignation of God. In this serpent image is to be written the law of God for the healing of the serpent-bitten, dead sins of Adam. This chosen body is *his feet* that are to stand on the Mount of Olives in that day, the day of his fiery judgment, the seventh day from Adam, and the third day from the birth of Jesus, the Christ. All who will look to this body for instruction, shall live by hearing and doing all that they are admonished to perform, and thus live under the schoolmaster as did all orderly sons of God.

Jesus came into or among his own to redeem the sons of God, born through Adam and Eve; but the sons through those of the flesh are not subject to the blood of the Lamb, but are cleansed by the spoken word of God, which is clean and pure water, and are to become the burden-bearers during the *hour* and day of judgment, which will last for a thousand years, as recorded in Rev. XX. The body of the serpent to be lifted up is the *man child* of Rev. XI. 1-5 and XIV. 1-5, and XV., after they have gained the victory over the beast rule, during the seven years, the *hour* of judgment, beginning 1901-8, in the

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morning of the day of judgment, the seventh day or age. This *Man*-Child body is, every member of it, chosen from the twelve tribes of Jacob, except Dan, who is the Lion of the tribe of Judah. This serpent body is cleansed by the law of God, spoken of in Eze. XXXVI. 25-38. The cleansing takes place during the first three and one-half years of the last week of the seventy years recorded in Daniel XI. 24-27. It is at the end of the end of the Jewish transgression, and the end of sin, the end of the six thousand years when Satan, through the serpent of this earth, was to rule over and direct the affairs of the dead financial and commercial world, to end as recorded in Rev. XVIII. and in XX. 1-3; the promise to Eve accomplished, the serpent's head bruised and all the affairs of men in the hand of God and his Christ, which is the fulfillment of the voice of the seventh trumpet of Rev. XI. 15-19. This trumpet was sounded and ended in 1844.

The tribulation of the Bride Body, chosen from the church age, 1869-1898, has passed, which began in 1892, lasting seven years. Now, the great tribulation of the tribes of Jacob begin, 1901-8, lasting seven years under the shadow of the two wives of Jacob; the week of the first must be fulfilled before the week of the last (Gen. XXIX. 15-20). The last wife represents the Jewish nation which dies giving birth to this *man* child, born during the tribulation—Benoni, the brother of Christ, or Joseph.

Many confound the bride, the New-Jerusalem body, selected from the church of Philadelphia, with the man child; one is born at or in the death of the Jewish woman under the law, the other is born of the Holy Ghost—at the end of his church administration— as a bride for Christ, to be spared the *hour* that is to try the world during the next eight years (Rev. III. 10-12). Christ is the life and mind of this Bride Body now. The law of Moses and the prophets is to be the life of the *man child* (Luke XVI. 29). Christ is now here in his new body, the

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Bride. The kingdom is here, and the sons are opening their eyes now to the new revelation of the work of God to the setting up of his foot-stool, *the feet*, ♓, the first sign and the twelfth constellation,—the last, first in the kingdom.

The Bride is not the kingdom of God and his Son on earth, but is the Tabernacle of God among men; the head over the feet. The belly, the serpent, is the body from the head to the feet; with the belly and its meat destroyed, these are the enemies of the cross of Christ (Cor. VI. 13; Phil. III. 18-21). The conversation of the Bride is with Jesus, the Bridegroom, while the *Feet* converse only with the Bride, the Tree of Life in the kingdom, who is to be the spiritual mother of all who will partake of the fruit, counsel of the Bride. The body between the head and the feet is the serpent or carnal man underfoot, Satan chained, the devil of Rev. XX. 5. Thus the feet, are the "*woe*" of 1 Cor. XV. 52, and those left in Matt. XXV. 11, and those in 1 Thess. IV. 17. Those in 1 Thess. IV. 16, the dead in Christ, and those in Matt. XXV. 8-10 and in Rev. III. 7-12, are the Bride Body, the Tabernacle of God among men, as recorded in Rev. XXI. 1-3. Christ is now in this Tabernacle, in this Bride Body, the cloud in which Jesus or God appears.

Jesus in the new body of flesh, powerful by the Holy Ghost, is speaking and giving direction and convicting ungodly men, the foolish virgins, who now must seek oil in the kingdom of Christ. The church dispensation is ended and the door closed, therefore no oil can come from the church, which was to last only two thousand years, or two days, as recorded by the prophet Hosea (VI. 12), when after two days the Jews would live in his sight. Again, Jesus speaks of three days,—two days in which to do certain works, and on the third day he would be perfected (Luke XIII. 32); they are set forth again in John II. in the marriage on the third day. This third here spoken of is the third day of his birth, the seventh day from Adam. He was born at the end of the fourth day from Adam, leaving

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two days to transpire before he could receive his own and reign over mankind on the third day, that and the last day spoken of by him (John VI. 39-40 and XI. 24). These truths are due to the *Head Body*, the *Bride*, hence are revealed since the church age has closed, and Jesus now stands as recorded in Rev. III. 20-21. Jesus is now the life and voice of this new body and no one of the other members can criticise the work of another member, without withstanding God to his face. All must now turn from the old wine well drunken, and turn to the new wine, the Light of Life of our King; Jesus, the Son of God, must drink from his order.

The resurrection of the sleeping ones is taking place in the kingdom as recorded in Rev. IV., and soon through them the seals will be opened by the King of kings. Those whose bodies have passed into dust do not come forth from their graves; they now have their new bodies and are in the upper kingdom (II. Cor. V. 1-4). No believer could ever see the corruption or decay of his body; when his spirit leaves the body it enters a new and spiritual body like the body the *Master* is in. The life of the flesh of the Bride Body will not be changed as long as they are on the earth; but at the end of man in the flesh, at the end of the day of judgment, and of the time that Satan is loosed to gather his own to be destroyed, will Christ appear in the body, and all those in the Head and in the Feet, and all those who will not forsake him, will be changed to the incorruptible body, in which is the life eternal, the Spirit of the living God with the new creation, as among the angels of the abodes above, in the place of those who, with that old Satan, rebelled from above (Rev. XX. 6-10).

The serpent, or the body of flesh, is the body the *old Satan* occupies as his bride on earth, as Christ occupies his Bride of the earthy, the celestial body. The feet and the belly are the the terrestrial body. No man can rid himself of the old carnal,

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animal nature: his life and nature will be changed throughout, a new life, with desires only of the new life. To this end celibacy will be practiced in the kingdom. Women will bring forth only according to the will of God. Women will seek God for children, for in the kingdom all those born will not have the animal nature and will be sons of God, as he intended in the case of Adam and Eve. This will only be with the foot body and the sons of Abraham. In the Bride Body there will be no births. If in this belly there are men with wives, in the new order they will be separated as though death had taken one of the two. Those wives who will believe only the doctrines of the sects, churches, will die and release the husbands, for this Bride Body are, as the angels, not given in marriage—hence celibacy with them. The resurrection life brings about this result. There will be no desire for woman, nor of the wife for her husband, for both have passed through the second death, have been crucified to the flesh and the devil. Let it be understood, therefore, that celibacy is only for the foot body, as we read in Isaiah LV. 17-25. The curse, the child-birth pain, is removed. In the creation of Eve she was to have given birth without pain, but this was laid upon her for her part in the disobedience, in order to call to her mind and to the minds of all her daughters the *oath* of God to crush the head of the serpent. What should have had a beginning six thousand years since, now soon begins—from 1908 on down through the seventh day, the sabbath day, for the pure seed of the woman.

GEORGE HERMAN.

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SCORPIO.

RED AND YELLOW—A MINOR.

As we look out upon the infinitude of life's mighty ocean. turn as we may, always we behold its ceaseless energies rolling on, wave pursuing wave in tireless succession, and always is its rhythm measured by the wondrous seven—everywhere we see the undulating series of the seven, when, lo, each swelling crest, reared by the cumulative energies of seven climbing waves, breaks into whiteness. Stand upon the shore of Earth's hoary ocean, mark its restless flow, and learn, dear one, something of the law of life's energies. Watch, there, the on-coming waves until they number seven, and then see the culmination of their gathered force, towering, break into the white light, when from the gleaming crest yet another begins its work, to end, as did the first, in the whiteness of its pure summit. So do life's eternal potencies ever pulsate to a rhythmic movement of seven; and when the seven have piled their strength, the purity of the crowning light flashes forth, only to give birth to the cycle following, which yet again, to the stately measure of seven, continues the march of life's endless processions.

When we remember that life is energy, we know that the *corona lucis*, which sheds its pure light from the crest of the perfected seven, is a crown of fire, that in its burnings are transmuted all that has been lifted to it by the seven. We know that the refined and sublimated essences, the result of that transmutation, ascend through the seven steps of the following cycle, at the summit of which they again break forth into yet fiercer burnings, and so upon the crest of each succeeding cycle, the fires of life burn ever with increasing fervor, and each time the potencies of those altar fires rise into the cycle above.

Mysticism knows the sacred fires as the energies of Scorpio, and yet Scorpio does not stand the culmination of a cycle, but as the glowing depths into which each cycle reaches for what it must lift through its own ascending potencies. The crown of a cycle becomes the Scorpio of the cycle above it. It is the altar fires amid whose burnings the lower (animal) life is transmuted into the higher. And when a seven have done their work, and, in its ultimate, look to see the seven beyond gather up the glowing potencies, behold, as the White Eagle, they have taken their flight, and are no more.

Yet when the white ultimate of a cycle's aspirations has passed upward and is lost to the plane upon which its energies were gathered, it finds that, amid the subtler ethers of the cycle toward which it mounts, it no longer possesses its dazzling purity—only to the lower vibrations of the new series is it able to respond, and, as Scorpio, it shows forth but the yellow and the red, which vibrate to the key of A minor, just one octave below the A minor with which accord the ultimate vibrations of that cycle.

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SOLAR BIOLOGY.

THE RISING SIGNS.—Concluded.

LIBRA RISING produces a tall, well-formed, willowy body; regular and orderly features, and a complexion inclined to be fair. Persons with Libra bodies are very sensitive; disposed to irregularity in their habit of life; apt to have times resembling despondency, when they wish to get away from everyone and everything in life. When other conditions are favorable, this sign opens the individual to a degree of eccentricity. It is a very inspirational sign, and facilitates the action of the mind; it also leads to self-esteem.

SCORPIO RISING. The form of a Scorpio body is very plastic to the influence of the innate sign and planetary positions. Persons with Scorpio bodies are usually large-boned and of large stature; sometimes, however, are short and stout, with a rather thick neck and inclined to dark complexion. Their self-appreciation is very strong, and they are apt to be silent and subtle; have a tendency to be domineering and self-assertive, with a desire to be looked up to and respected as a superior. These people are very sociable and genial with chosen friends, and are inclined to heart difficulty.

SAGITTARIUS RISING usually produces a rather tall person with square shoulders, well boned and muscled; active and military bearing, head erect and eyes wide open. It gives a love of athletic exercises and of an active life; inclines to restlessness, but imparts vigor and energy. This body sign is less plastic to the influence of the earth sign and planetary positions than, perhaps, any of the rising signs. Other things be-

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ing favorable, its inclination is to a military life. The complexion of persons having a Sagittarius body is governed wholly by other conditions.

CAPRICORN RISING produces a body of medium height and rather straight, the most marked feature of which is its sloping shoulders. It usually gives large bones, and large hands and feet. Persons with Capricorn bodies are not endowed with great physical endurance, but are quite equal to any special effort; they are apt to have weak chest and lungs. They are quite independent in character, and it is difficult for them to be subordinates. Are kind, thoughtful, active and energetic; have good business minds, but are not aggressive. They are inclined to paralysis.

AQUARIUS RISING. This body sign is subject to the influence of the innate qualities, both as to size and form. It usually produces a short, plump body, round features and a strong inclination toward femininity. Persons having an Aquarius body are not strong physically, but frequently have great vital endurance. They are sensitive and nervous, rather silent and independent. Are inclined to dark complexion. Liable to rheumatic difficulties, and, if not well protected by other planetary positions, they are open to diseased conditions of various kinds. The mind affects the body more directly under this sign than, perhaps, any other.

PISCES RISING usually produces a rather small body; often slender, lacking in vitality and physical stamina. It leads to peculiarities and almost eccentricities. Gives independence of thought and action—in fact, I have known those with Pisces rising who took extra pains to avoid being and acting like other people. The are very restless, and have a feeling of wanting an undefined something. Are inclined to a professional life.

NOTE.—The feminine expression of a sign (see page 24 of the Esoteric Ephemeris for 1900) influences the form of

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woman's body more strongly than the masculine. It will also be noticed that, under all circumstances, woman is influenced more by the body sign than is man.

DELINEATION OF CHARACTER.

The delineations of character given in this column are intended to serve a two-fold purpose: first, as an object lesson in the principles of Solar Biology; and, second, to help our subscribers to a more perfect knowledge of themselves by turning the light of that science upon their faults and weaknesses, as well as upon the nobler side of their natures. We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

J. M. August 21, 1875, 5 a. m. Place not given.

⊕ in ♌; ☽ in ♈; θ, ♌; ☿ in ♒; ♄ in ♌; ♅ in ♉; ♂ in ♌; ♀ in ♒; ☿ in ♒.

Unless fortune has failed you, you have a strong body, and a positive, executive nature, as both the natal and rising signs are Leo. You have also a most determined and persistent will. You think you are amenable to reason—in a way you are, but you insist upon reasoning a matter out for yourself, all that force of Leo goes head first on account of your Aries polarity. Added to the power innate in your body and earth sign, you have the qualities of Saturn and Mars in Leo, which enter into and form a component part of the basic principles of your nature. Saturn imparts love of knowledge and ability to acquire it; Mars gives you a very combative nature, also a love of home, family and children; yet there are indications that the domestic sphere will be broken, as Venus, the planet governing the love life, Mercury controlling the sex life, and Uranus the occult, are in Aquarius, the sign opposed to Leo, and therefore in opposition to

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your innate nature. Jupiter, the planet of ideals, does not help you out, as it is in Taurus, governing the senses, and leads you into idealism and makes of you a dreamer—so much so that, while you are a lover of science and of general knowledge, yet I doubt your ability to hold yourself to the close application requisite to acquiring substantial knowledge, although you "pick up" information readily. My advice is that, by careful study, you make yourself thoroughly proficient in whatever branch of knowledge you may turn your attention to. You do not see and think about matters as others do, and, therefore, by some you would be called eccentric, but you have good ideas, although peculiar to yourself. The diseases that inheritance renders you liable to are palsy and rheumatism; these tendencies can, ofcourse, be overcome by proper methods of life.

W. W. F. Sept. 9, 1872, 6 p. m. Scioto Co., Ohio.

⊕ in ♓; ☽ in ♐; θ, ☿; ☿ in ♒; ♄ in ♋; ♃ in ♒; ♂ in ♑; ♀ in ♍; ☿ in ♎.

Your rising sign is Pisces, and, as the masculine side of the Pisces nature is negative, your body is weak and rather negative, lacking the positive energy and strength which are essential to success in any direction. Although the Virgo base, polarized into Sagittarius, makes you very executive and practical, yet Uranus and Jupiter in Aquarius turn your practical tendencies into the mystic. Saturn, Mars, Venus and Mercury are all in heads of trinities, thus while your body sign is practical and orderly and the position of the earth and moon adapt you for service, yet the position of the other planets militates very much against success in business, for you would find minutiæ very distasteful, and would, therefore, be apt to fail, if in business for yourself. You are impulsive and inclined to overdo, which would help to bring on failure; consequently, you would be most successful in the employ of another. You would make a good accountant, and you have also a good idea of art. You have ideals leading you toward the occult and mystic sciences, but attainment in this direction will require great diligence on your part. Should you study these sciences from an Oriental standpoint, you would soon become entangled in magic, which would be disastrous to you; but should you study them from the higher esoteric or Christian point of view, whatever you obtained would be actual gain, for what is gained in a life of devotion and consecration to God for the good of humanity is of lasting benefit.

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One great barrier in the way of your higher attainment is a disposition to use upon others whatever psychic or magic power you obtain, which will lead you into confusion and difficulty. The times of greatest danger from losses, are, first, when the moon is in Pisces; second, when it is in Virgo; third, when in Sagittarius, and the hours when these signs are rising. After you have succeeded in conserving the vital fluids for some time, you must be especially watchful when the moon is in Sagittarius.

W. L. P. April 10, 1867, 4 a. m. Grand Rapids, Mich.

⊕ in ♈; ☽ in ♋; ☌, ♐; ☿ in ♓; ♄ in ♉; ♅ in ♌; ♂ in ♐; ♀ in ♋; ☿ in ♉.

The earth in Aries and the moon in Cancer produce a harmonious combination for a clear, bright intellect, but your Pisces body is somewhat unfortunate, as it inclines to physical weakness; however, it gives great carefulness and accuracy in whatever you do. Saturn and Mercury in Taurus tend to opposite conditions, the first of which is strength of body and mind, by virtue of power to conserve the vital fluids, but with your Pisces body and possible inclination to sexual indulgence, they produce a corresponding weakness. Venus in Cancer gives strong love of home, family, and companionship. Venus in this position becomes the polarity of your ideals, which Jupiter places in the heart; that is, Jupiter gives you a love of excellence, elegance, beauty, and culture, and Venus expresses it in the family, home, and surroundings, and in music and art. You are altogether a man of the head rather than of the hand: you should never occupy a sphere in which much physical labor is required, yet you need plenty of exercise and should give much attention to the development of the muscles of the body. You ask for special directions relative to sex control: you have foundation principles which give you natural success in that direction, but the times of your greatest danger will be when the moon passes through Pisces, Aries or Cancer, and the hours when any one of these signs is rising.

W. R. P. May 23, 1855. Fayette Co., Ills.

⊕ in ♊; ☽ in ♌(?); ☿ in ♏; ♄ in ♐; ♅ in ♌; ♂ in ♏; ♀ in ♐; ☿ in ♓.

You were born when the earth was in the sign Gemini, but, not having the hour of your birth, we cannot state positively whether the moon was in Leo or Virgo, which will make the delineation through-

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out very uncertain; more so than in other cases where the hour of birth is unknown. Jupiter in Leo gives you large ideals, and makes you liberal with your money—almost to prodigality, although Mars in Scorpio and Mercury in Capricorn would easily counteract that influence, if instructions in economy were received early in life. You have fine mechanical abilities, and your sphere of use should be in the line of science or mechanics. Are a man with a good degree of versatility and can take hold of almost anything, providing the body sign does not militate against that characteristic. You have naturally a good degree of vitality, providing you take control of the life currents; but as they are active and strong, you are in danger of being weakened by sexual excesses. Have very little to adapt you to married life, in which you would be apt to feel very restless and conscious of inharmony. In view of the uncertainty in regard to your delineation, owing to lack of data concerning the time of birth, we will not venture to give more.

E. S. Nov. 3, 1875, about 8 a. m. Providence, R. I.

⊕ in ♏; ☽ in ♑; ☌, ♏; ♅ in ♒; ♄ in ♌; ♃ in ♉; ♂ in ♐; ♀ in ♊; ☿ in ♏.

The earth and Mercury, both in the sign Scorpio, and that sign rising, impart great vitality and physical endurance, with sufficient strength of character to carry out any purpose that you may have in view. Venus in Gemini gives elegance of words, refinement of speech, and an inclination to art and music. You are best adapted for surgery, or for the medical profession,—Mars in Virgo gives you reliable intuitions in regard to the cause and cure of disease, as Mars rules Scorpio, from the geocentric standpoint, and Jupiter in Taurus would give instinctive ideas concerning the patients' feelings, by which you could determine the nature of their diseases. Saturn in Leo produces a strong love of the science to which you are adapted, and also imparts order, and facility in the accomplishment of whatever you undertake. Although Uranus in Aquarius makes your ideas peculiar in regard to your association with the public, yet with your interior thought inclination, it will not militate against your success. These positions are led out through your polarity, the moon being posited in Capricorn, the general business sign, which will guarantee to you a successful business career.

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CORRESPONDENCE.

Chicago, Ills. Feb. 18, 1900.

Prof. H. E. Butler,

Dear Sir:—I fear that, after so long a time, you will hardly be able to recall my writing to you last November, inclosing some studies in Solar Biology, which you were kind enough to notice, intimating that I could do work which might in some way be useful toward the future edition of S. B. I should be very glad to contribute anything in my power, if I understood how to do so. I was much pleased and encouraged by your letter, and sent at once for the Ephemeris. Having seen only the first edition of S. B., and knowing nothing about rising signs, I felt that my study was at a stand. After a delay of some weeks (which was explained) the Ephemeris came; but, as I understand it, the tables for the sidereal time are only "for the coming year," and in order to use the rising sign in reading character, it is necessary to have tables for the year of the person's birth. If so, what am I to do now? I am very anxious to go on, yet I do not possess a copy of even the old edition of S. B.—it was kindly loaned me by a friend. I hope to have the books, but cannot at present or for some time to come.

I have just been studying, as an "object lesson," the Swami Vivekananda, of India, whom I have had opportunities of meeting very informally. It is interesting to recognize the Capricorn nature in a race-type so different from our own. I have noticed in most of the Capricorns that I have met, a combination of the skeptic and the mystic—in some of them the attraction of the unseen world seems to be present in a very rudimentary form, merely disturbing their materialistic views enough to cause mental inconsistencies. One was a natural psychic—would not admit the existence of spirit, and would contradict anyone else who denied it. Another had a very fine spiritual and religious sense, totally at odds with all forms of expression, and professing to doubt everything. There is Kipling—mocking, serious even to gloom and severity. In Vivekananda, the mystic spirit is intense and far-reaching, beyond anything we see in the West, but kept perfectly sane by his "common sense," humor, and a skepticism that challenges everything. At times the latter trait seems even

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whimsical; if asked a serious question, he may answer it from the negative side entirely, with a sort of mockery. At another time, the other spirit asserts itself in a way to stagger the ordinary mind. And I feel that it is always present, behind there. He has the Capricorn head for generalizing, and is keeping a lot of people at work in India, —leaving the details to others. He is direct and simple in his talk, and always interesting. Upon one occasion he said, "I have never gone much into these allegories—just a few plain facts;" and at another time he spent the evening telling allegories and fairy tales from the Sanscrit, and bringing the deepest meaning out of them. He is full of force, is very restless, and belongs to a strongly emotional type; but I don't know how this comes, as I have not been able to see my friend's copy of S. B. lately, and know nothing of Vivekananda's birth except the earthsign. His date, I believe, is January 6, 1864.

Whenever a person's native planetary conditions recur, he must feel the influence—is it so? I have thought of this in regard to some of my friends. This is one: Oct. 3—*Libra;* ♀ in ♎, ☽ in ♊, ☿ in ♏, ♂ in ♎, ♃ in ♉, ♄ in ♈, ♅ in ♐. She has all the highest and finest qualities of Libra, of the idealistic type, to the most intense degree. Pure, unselfish, *wasting* her strength on others. From kindness she allows coarse-grained people to take up her time and torture her sensibilities. Much as she is liked, she does not attract advantages—gifts from friends, etc.—as some do; she radiates too much, *scatters.* Is exceedingly sensitive to other people's troubles and states of mind. But in herself—absolute harmony and happiness belong to her; humor, laughter, enthusiasm, a deep religious nature. A Catholic with never a shadow of doubt, but dislikes formalism, "churchiness", or the least approach to morbidness. Doesn't believe in convents, and cannot bear to be shut in, hedged about, or "bossed" by anyone. (Is this from Aries?) I suppose it is ♄ in ♈ that gives her great originality, inventive power, and ability to produce a fine quality of work of any kind, but never anything mechanical, arbitrary, or slavish, or built of details. Perhaps it also accounts for her uncommon progressiveness and power to learn from experience. In writing, her language is original, clear and to the point, but in speaking, her enthusiasm seems to outrun her faculty for finding words, so that she appears very slow and it takes her a great while to get anything said. Would the signs indicate this? She is

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apt to admire new acquaintances too much, but very soon her exquisite intuition gives to everyone a correct estimate and place. Now, in the summer of 1898, this Libra became very much excited: she planned a great deal of pleasure and profit for other people, and undertook to see that they got it, and at the same time her desire to work in her art was intensified. The result was extreme tension on her part, and the failure of all her desires. If she had known what she was likely to do, I think she might have been wise enough to avoid it. (Was it because Venus was in Libra?) J. B.

Ans. No: it was evidently due to the fact that Saturn was transiting the moon's place at the time of birth, and the high ideals that actuated her at that time arose largely from Jupiter's transiting Saturn's position at the time of birth.

Chicago, Ills., September 18, 1900.

Mr. H. E. Butler,

Dear Sir:—Your offer to devote a portion of "THE OCCULT AND BIOLOGICAL JOURNAL" to the productions of "Cranks" is, I believe, a very good one. As I have for several years had opinions of my own, and have held tenaciously to them, in spite of considerable opposition, I have been considered a crank, and rejoice in the appellation, if, being one, I am instrumental, in connection with many others, in turning the minds of the people out of the ruts in which they are now running.

As all great movements for the good of the people have been rejected by those in power, and even by those whom they are intended to benefit, and have had to wait for a later generation to take them up and utilize them, it would seem to me to be a good idea to interest the children of the present day in Solar Biology. So far as I know, nothing has been done in this direction. As the children of to-day will be the men and women of a few years hence, a little instruction in Solar Biology, which might be made very interesting, would give them a much better idea of themselves and of their schoolmates, and would in the end result (in some cases, at least) in bringing a higher grade of human beings on the stage of life, for ignorance of the laws that govern our lives is the cause of nearly all the misery in the world.

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Among the subscribers to The Journal there are, doubtless, many schoolteachers, day and Sunday, and many of those who are not have relatives or friends who are: now, if these schoolteachers would arrange the scholars under their care in the form and order of the zodiac, each sign separated from the one on either side, an object lesson would be presented to the children, which, I believe, they would never forget. The soul of an individual is expressed in the face to a greater extent than in any other portion of the body; therefore, having the children in the order of the zodiac, let the teacher point out a few of the leading characteristics of each sign, showing that they are expressed in the face and other parts of the body, some of the peculiarities being very marked, in contrast with the adjoining or some other sign; for example, take the happy, contented expression of Taurus in contrast with the dissatisfaction expressed by Gemini; the happy but wide-awake look of Aquarius as compared with the discontented look of Pisces; the suave, social disposition of Libra contrasted with the reserved, and sometimes repellent attitude of Scorpio; the frail body of Cancer in contrast with the well-fed physique of Scorpio. These illustrations are merely intended to suggest many others, which will afford the teacher an opportunity to point out, in a loving spirit, those traits in each nature which should be controlled.

After the teacher has once arranged the children in zodiacal order, there will be no trouble in calling them together for further instruction, as each child will find its own place, and will manifest great interest in the study of its own peculiarities, as well as those of its school-mates. If the teacher of a single class, room, or grade, in a large school, will organize the scholars in the above order, it will be an easy matter to interest other teachers in the same idea; and a large number of children, say a thousand, each child knowing its own place, could be called into zodiacal order in two or three minutes.

The above ideas can be worked out in churches, factories, etc., wherever a body of people can be gathered together for combined amusement and instruction. Yours truly, A. L. Nathan.

Esoteric Pub. Co., Applegate, Cal.

Gentlemen:—Enclosed find date of birth of a young man who is a "lightning calculator." He is unable to explain how he is able to cal-

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culate so rapidly and with large figures. He is below medium height, dark hair, which inclines to be curly, dark eyes, round, plump body, and well-cut features. Mentally well-balanced (that is, apparently so); a tendency to brag of his capabilities and to live fast. Origin is from Jewish stock. Wishing you success and God's blessing, I am

Yours fraternally,

F. B. West.

Ans. July 31,1875. ⊕ in ♌; ☽ in ♋; ☿ in ♒; ♄ in ♌; ♃ in ♉; ♂ in ♋; ♀ in ♍; ♅ in ♎.

We think that the following brief sketch shows that this man's mathematical abilities are indicated by the position of the planets at the time of his birth. It is unfortunate that we have not the hour of birth, as we are, therefore, unable to give the rising sign, nor can we be absolutely sure of the position of the moon; his unusual endowment, however, indicates that he is polarized in Cancer. The innate nature, Leo, is peculiarly allied to the number two, and, as will be seen by the planetary positions, the four triplicities are each represented by two, which balances him very nicely for whatever may lead out his qualities. The three home positions, Earth in Leo, Mars in Cancer and Mercury in Libra, give harmony and strength to his nature. Mars, in his polarity, leads out his nature, which is strongly characterized by Saturn, as that planet is in the life sign, Leo, imparting order and all her mathematical qualities. Venus in Capricorn gives inclination to the business uses. Mercury unites her power to strengthen the reins and psychic abilities, which are led out and utilized by the basic principle. Jupiter, in Taurus, intensifies the leading characteristic, which in this nature is order, and we reason that the prime factor of order is the science of numbers. According to Astrology, which deals mainly with the physical expression, Uranus is in the sign which it rules, and according to Solar Biology it is in the sign producing and governing the nervous system. Thus Uranus blends most harmoniously with Mercury, the nervous system being the means of cognizance in the physical body. The psychic powers of Mercury in Libra are directly under the dominance of Leo and Saturn, as Leo is the base and Saturn the endowment of that base. Thus it will be seen that the planets are so posited as to become harmonious factors under the dominion of the basic principle.

This date of birth is an interesting study, and would be more so

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if we had the hour of birth. The tendency of this person to live fast and to brag of his abilities is undoubtedly due to the fact that he is wholly controlled by one idea. The Jewish nature is an intense one, therefore the appetites and passions are strong. He probably makes money easily, and, is therefore, inclined to live fast. If he were awakened to a more elevated sphere of thought, his attainment in the science of numbers, if not in the sciences in general, would be of a high order.

BOOK REVIEWS.

THE LIGHT THAT IS IN THEE. By Harriet B. Bradbury. A most practical and helpful treatise on the true use of the higher spiritual faculties, in developing literary and artistic powers, as well as executive ability in all directions. Contents: The Divine Presence; The Losing of Self; Concentration; Meditation; Realization. Cloth, 75 cents. The Alliance Publishing Company, 19 and 21 West 31st St., N. Y.

VOICES OF FREEDOM. By Horatio W. Dresser. 204 pages well bound in cloth. Price $1.25. Sold by G. P. Putnam's Sons, New York and London.

To those acquainted with this author's works, words of commendation from us are unnecessary. We regard him as one of the best writers of the time, for his works contain food for the soul as well as for the mind. We quote the following from the publisher's notice of the book: "This is the author's strongest, most philosophical book. It is stronger, more fundamental than the previous volumes. It replies to criticisms, and contains advanced views and doctrines which are in some sense a departure from the teaching of the earlier volumes." In a future issue of our Journal we will quote portions of Chapter v., "An Interpretation of the Vedanta," and give our views concerning the philosophy.

LIVING BY THE SPIRIT. A little book, containing 102 pages, by the same author. Bound in linen, price 75 cents. We think the title of this work well chosen. Those who read the book and enter into the spirit of it will find themselves in the way of obtaining spiritual consciousness. We recommend it to our friends and patrons.

Mr. Dresser also publishes a small monthly magazine of 32 pages, entitled The Higher Law. Sold by G. P. Putnam's Sons, New York. Yearly subscription, $1.00.

EDITORIAL.

We wish to thank our friends for the many congratulations that we have received on the appearance and contents of the new magazine. Judging from the numerous subscriptions coming in, we have reason to believe that it will be a success. We

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hope, dear friends, that you will consider this your magazine, and, consequently, feel perfectly free to criticise anything that you deem out of order, or that militates against its success, and also to suggest any additions or improvements that will add to its value. You can do much for the work by interesting your friends. Do not make the mistake, which I have found so common, of thinking that it will be useless to mention this magazine to A, B, or C; that they will not be interested, and will only scoff and think you "cranky." I think that, in the majority of cases, if the subject be properly presented, you will find true interest, even among those with whom you think there would be the least chance of success; for the time has come for the awakening of the world, and the people feel its influence, and, as individuals, it is our duty to our neighbor to place in his hands opportunities for receiving the knowledge requisite for the incoming age and order of things. If you will lay aside all timidity in the matter and take hold of the work in earnest, the added subscriptions will enable us to enlarge the magazine and to increase its usefulness. You can make this one of the first magazines of the land in the esteem of the people; and from the way in which the first number has been received, we have reason to believe that you will do so. We have received many flattering congratulations upon our new effort from the editors of some of the best magazines now before the world, and we take this occasion to thank them for their kind words of encouragement. We believe that we shall be able to make this Journal merit all the eulogy that it has received.

We have been surprised at the number of efforts to imitate Solar Biology, that come to us in the form of books and periodicals. It is getting to be quite fashionable, in nearly all of the advance-thought magazines and papers, to have a department for character delineations, similar to the one that The Esoteric

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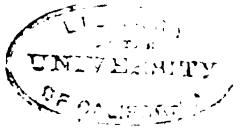
had for years. The editors of these periodicals hide the source but use the principles of Solar Biology—with different word formation, for the sake of avoiding the copyright. Poor old Astrology is under no man's patent, and, therefore, they can attach to it anything they please, but in some instances other names have been chosen. In most cases these persons have failed to master the science of Solar Biology, and, consequently, their books and periodicals are comparatively worthless, and are misleading the people. We speak of this because it is very injurious to the reputation of Solar Biology, and in injuring its reputation, a most useful and important system of knowledge is prevented from falling into the hands of those who need it. We wish to say here that, while they use different language in their delineations and give a different name to the system, yet in every instance where they essay to delineate character from the twelve divisions of the zodiac, or year—as, for example, from July 22 to August 22, August 22 to September 23, and so on—they are working directly from Solar Biology; in other words, it is a legal plagiarism, for, at the time of its publication, Solar Biology was the only work in existence that delineated character according to this method, or recognized the yearly zodiac in delineating character. The editors of the periodicals thus covertly using Solar Biology, stand before the world as teachers of righteousness, and although they may think it honorable and right to use Solar Biology in this way, we will let the world judge of the matter for itself. We have thought we would hold our peace and let them use Solar Biology as they pleased, but as such worthless thought has been forced upon the people, we deem it our duty to protect a most honorable science from the disgrace that is being brought upon it. We give this, not only as a warning in the interest of the people, but as a warning notice to these who are using Solar Biology under other cognomens.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PREMIUM LIST.

This list will hold good until August, 1901.

To our many friends and patrons who may desire to assist in extending the circulation of this Journal, we offer the following books as premiums.

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ABBREVIATED CONTENTS OF

THE SEVEN CREATIVE PRINCIPLES.

BY HIRAM E. BUTLER.

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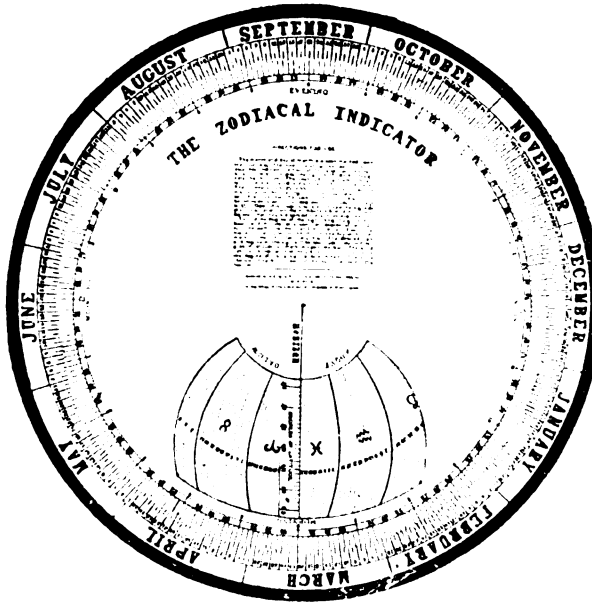

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THE

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NOVEMBER 22 to DECEMBER 21.

MENTAL SCIENCE,

OR

HEALING BY THE POWER OF MIND.

A belief in the power of the mind to overcome diseased conditions of the body, has spread with great rapidity throughout the civilized world, and unless there was some vitality in it, some foundation in truth, it would not have been so generally accepted. To define the nature of that vitality is a difficult matter, because so little is known and understood relative to the law of mind and its relation to the physical body. The announcement that seems to go before this new system as a crier, that "all is mind," or that "all is spirit," appears to be vital thought that prepares the mind for reception. But in order to receive it intelligently, we should inquire into the character of this spirit or mind that heals.

In view of the declaration that all there is of us is mind, or spirit, we must accept the fact that our body is spirit, or mind, and that whatever diseased condition may appear to be existing in us is of the mind. "But," says the skeptic sufferer, "it is very real to me. I feel it in my body." The declaration,

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however, meets the objection, for, if all is mind, your body is mind. Yet how hard it is for a man suffering with toothache to believe that all his pain is purely of the thought, and that if he could believe that it did not ache, it would not do so. "But," he says, "I know it does ache. Don't I feel it? Doesn't my face swell?"—and yet the statement remains unmoved, "All is mind." You feel it; yes, your mind feels it. Your face swells; yes, the mind swells, for if the flesh is mind, then it is the mind that swells.

This is really hard logic, and in order to find something vital in the matter, we must look at the subject philosophically. The mind of the masses, however, is not prepared for its philosophic presentation. It is enough for the great majority that the declaration, "All is mind," does really cure disease, accompanied, of course, by the thought and declaration that spirit cannot be sick, cannot suffer, cannot be diseased, for God is spirit, and God is immortal. But there are those who think, and who want something besides a declaration, and if they will think logically, they will be brought face to face with the declaration made in the first chapter of Genesis, that "in the beginning God created the heaven and the earth," and that this creation was produced by a spoken word—God said, "Let there be . . . . and it was so." And thus with the whole catalogue of the manifestation of creation; God spoke the word, and it was. Now, if a spoken word is the result or expression of a thought, then, if we accept the Bible statements as true, we are brought to accept the fact that all is mind.

Again we read: "And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." Gen. II. 5. From this verse it is clear that the Lord God created the herbs and plants before they grew in the ground; and, as the verse follows the entire history of the order of creation, the inference is that man also was but a thought formed by Deity (a fact implied in the words, "And there was not a man to till the ground"),

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and that he had not obtained material substance, called a physical body. Now, if it was for, and in the power of the thought to create for itself a material organism, which was accomplished in the fullness of time and in the order of the evolutionary unfoldment of the world, then the mind-cure system has authority, at least, in the declaration of creation. For, if the thought that God sent forth was the man proper, and if that man organized and brought into existence the material structure for physical uses, then it follows that he, the mind organism, the thinking intelligence that constituted the man proper, really made the body, formed it for himself.

Everyone knows that if the thinking intelligence completely leaves the body, the body is dead and begins to disintegrate. If this be true, it must necessarily follow that integration, or the building process by which the body is kept and held in form and renewed in substance, is being continually carried on by the thought, or thinking part of the individual. We all know that if we stop taking on material, that is, if we stop feeding the body, taking into the digestive canal the substance requisite for its rebuilding, it immediately begins to waste away, and will continue to lessen until disintegration has unfitted it for occupancy, and the tenant must move out or begin to reconstruct it by feeding it. If we had a good watch that was out of repair, and if we knew the man who made it, we would not hesitate to say that he was the one to repair it; for, if he made it, surely he would be able to renew any of its parts and to put it again in good working order. Such, everyone will admit, would be the most reasonable conclusion. It would hardly be reasonable to ask a man to repair it who admits that he could not build one like it, and does not even know how it was built. And yet this is the exact condition in which we find ourselves to-day. All the facts go to prove that we ourselves built the body and must continue the process of rebuilding in order to maintain it; nevertheless, if it is out of repair, we go at once to another person who had nothing to do with the building of it, and expect him to repair it for us.

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But it is not enough to tell an individual that he is the constructer of his physical body, and that he has the power requisite to repair or renew any of its parts; he must know how to renew it. You tell him that it is a mental process—yes, but what is that mental process? It is certainly by no action of the reasoning mind. It is not a process that can be brought about solely by thinking over the matter, but a process of what should be called vital thought. Those living on the ordinary plane of life recognize that vital thought only in relation to the feelings. We frequently hear the remark, "I feel that such and such is the case." This that is called feeling arises in the senses, or, perhaps, in the interior consciousness: it is the involuntary thought of the ordinary man. The involuntary thought in the case of disease is, "I am diseased; I am sick; there is some derangement." Now, this same mental process that causes us to feel, to realize, and thus to believe, without a doubt, that we are sick, is the identical process that is capable of making us well. In order to get, perhaps, nearer your comprehension of the thought, you know that there is an involuntary action of all the interior organs of the body; you have no control over the beating of the heart, no conscious control over the digestion of the food, or the circulation of the blood, but these are known to be affected by the mind. How often it has occurred that sudden news of disaster has stopped digestion, and sometimes has almost caused the heart to stop beating and the circulation to cease, almost and sometimes entirely, in an individual. This, then, is an evidence that such operations are a mental process, subject to the thought of the thinker.

Now, in order to be able to control the health condition of the body and to rebuild waste tissue, it is necessary that one give a great deal of thought as to how he may produce feeling and a definite consciousness in the interior self, for it is impossible to explain just how it is done: as it has never been scien-

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tifically understood, no language is adequate to convey to the mind what the process is, therefore it is necessary to feel after it. We may, however, by reference to other experiences aid you in your search for it. For instance, if a person feels depressed and sad, friends say to him, "Why don't you throw it off; it will do no good to brood over your feelings, cheer up;" and he throws off the sadness and takes on cheerful, light, and buoyant conditions. Of course, many cannot do this, but you who have applied methods of self-control and have thought on these lines, can easily discover how to accomplish it. It is done by taking the opposite attitude; just as, when a person feels dull and stupid, he produces the opposite condition by energetic and vivacious action.

Some of the mental healers say that the silent treatment is most effectual. We have frequently heard them speak of having healed patients by going to the house, sitting down, and not thinking at all. Yes, but these persons do not know what they are doing. In order that we may produce a certain result, we must have a like condition in ourselves. If we can establish in ourselves conditions opposite to those that produced the derangement in our patient, we will impart that condition to the patient to whatever degree we are positive and unmoved in our own feelings, for all diseased states are negative. To negative diseases in others many have resorted to verbal denials, denying its existence. This is good in so far as it serves auto-suggestion, but auto-suggestions are of very little avail unless the person who is making them, feels and believes what he says; for in so far as a person can make himself conscious of perfect health and of his superiority over diseased states, to that extent can he impart health to others and to himself. It must be remembered, however, that if disease is a negative state, which it undoubtedly is, then it is necessary for the healer to take an attitude of mind exactly opposite to that held by the patient; and it is not enough to take that attitude passively, it

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must be entered into actively. If those practising mental healing for the benefit of others, would make a study of the patient's feelings and mental conditions, or, in other words, would find out what mental condition produced the disease, they would only have to put themselves in the opposite attitude of thought and feeling and to actively realize it, centralizing the mind upon the inner consciousness of the patient and realizing it therein for him, and they would be able to heal any and all diseases.

A word as to applying to another to heal us. This we regard as an expression of weakness, and it should never be done when we can possibly do it for ourselves. There are instances, however, and many of them, in which persons are placed in very inharmonious surroundings, where the vital condition of the organism is constantly being depressed and suppressed; and usually, in addition to that, planetary conditions are unfavorable, so that they have no consciousness left within them that enables them to rise above the thoughts and feelings that possess them; consequently, they would grow weaker, and finally die. But aided by one who is favorably circumstanced, or who by positive self-control has risen above circumstances, and is able to command conditions, they may be lifted out of, and held above the depressing condition long enough to establish a positive attitude within themselves.

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THE SOUL.

Buddha's argument concerning the soul and his use of the flame of the lamp in illustration are very good,—he clearly conveys the thought that the real selfhood is mind. Surely there is no conscious existence except through and by the thinking part of man, for when one stops thinking, consciousness ceases. It should be remembered, however, that there are many ways of thinking: one form of thought arises from the physical mind, which reasons and argues concerning a subject; another is of the consciousness which comes from the five senses, as we take cognizance of and think about the things around us, and yet another way of thinking is that occasioned by the sensations that continually arise in the physical organism, which keep us thinking about, and therefore conscious of the physical structural existence. The last method is instinctive thought, which is identical with that of the animal world.

The illustration given by Buddha contains a fine point of discrimination: he cites the case of a man who writes a letter at night, puts out his lamp and forgets in sleep what he has written, the thoughts, however, remaining. What is it that remains with the individual who has been thinking? The thinking ceases, yet something remains, because on awakening he has a desire,—something prompts the desire, to recall and rethink the thoughts that he has written, and he does so readily. Now, what is it that does this? There is something greater than thought, or it would not have command of thought. This that has command of thought is evidently not touched upon in the philosophy of either Buddha or the Brahman: we are left to the Hebrew Scriptures to find this something that is higher

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than thought. When Moses was charged with a message to the children of Israel, it became necessary that he have some knowledge that would make him superior to the great and magic-working Egypt—a nation which had as high, if not a higher cult than that of either the Brahmans or Buddhists—in order that he might deliver his people from their bondage, and that knowledge was hidden away in that great name, that was given to him as the sign of power and the memorial of Divinity. In Exodus III. 11-15 will be found the revelation of the great name, which closes with the words, "This is my name forever, and this is my memorial unto all generations." But the real meaning of this name was secret and sacred to those who understood and used it; and as none but Moses, a few of the prophets, and the Christ of Nazareth were able to comprehend and utilize the name, therefore no others could know it; yet it was repeated thousands of times in the Hebrew Scriptures. For our present purpose it is enough to say here that the import of this great name is the God will.

If we attempt to analyze the nature of man, we are brought face to face with the thought that has been herein given by Buddha to the Brahman; namely, that all that there is of man's consciousness is his thought. Buddha's use of the flame of the lamp to illustrate the thought processes of an individual is very beautiful. It must be remembered that, like the flame of the lamp, the thoughts that one has to-day will, as the waters of the flowing stream, have passed to-morrow, and while the stream is still flowing, the waters are other waters—not the same: so the consciousness of man is not the same consciousness; the individual, the ego, has been changed from one day to the next.

The thought in the mind of Buddha when he asked the Brahman whether another man who thought and felt just as he did, would not be the same man, was, evidently, that he would be virtually the same. As we have often repeated in

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former writings, and, as Swedenborg has stated, all are members of one body, and each has an especial function in that body. Now, if our two eyes were exactly the same, they would always bring to our mind the same consciousness. Again, in the spirit world, where the consciousness is of mind and not of body, if two souls are conscious in the same realm or sphere of mind, and in the same degree of that sphere, then their consciousness is identical. There may be many persons thinking the same thoughts and having the same feelings at the same moment, in which case there would be, for the time, no separate consciousness. This would in no way militate against the individuality of any.

Buddha does not answer the question, neither does he attempt to force the subject, but it is quite apparent that he believes that the two men would in reality be one, although not so in physical form. (See verses 51 to 53, inclusive.) This would be true if all there is of man were his consciousness, his thinking, but there is something that thinks. The whole universe of space is full of unformed mind substance, which, in the Yoga philosophy, is called "mind stuff". Now, disassociated from every other quality or function in nature, mind element is powerless: there must be something that is able to lay hold of this mind stuff, form it, organize it, and thus utilize it. This is that wondrous, unknown, yet knowable, but incomprehensible something that we call the will, the God-will expressed in the name Yahveh.* It is that which, in Buddha's illustration of the written letter, holds the thought like the paper upon

*By examining the definition of the words *knowledge* and *comprehend*, as well as *understanding*, it will be seen that there is a lack of discrimination in stating the meaning of the words, and we are, therefore, left almost without means of expressing ourselves upon this most subtle subject of thought. The word comprehend properly means a full and complete grasp of the subject, to know all that is in it. While we may know a thing in part or to an extent, yet we may not grasp the fullness of it. So it is with this great name; we may know it, but in it lies the essence of all-knowing, and, therefore, none but a god-man can grasp its fullness. It is a fountain of perpetual revelation.

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which it is written. More than this, it is that something in man that commands past thought to return and it obeys him. Not, however, like the modern occidental idea that, when the thought is commanded to return, the brain takes it and formulates it, but, vice versa, it enters the brain and vitalizes it and causes it to reform the thought in the manner in which it was originally formed. We hope that the reader will carefully examine this distinction, because it is necessary to correct thought.

The Brahman's idea of the Samskaras,* or of the existence of something that created the form, is undoubtedly the true one; but this something that created the form is not the soul—it is that spark of Divinity which was explained to Moses as the name Yahveh, the will. Now, there is a will which is purely of the animal existence, and which is the reflection or shadow of the real will; but the real will lies behind. It is the cause and is never the phenomenon. When even an animal is conceived, that creative will lays hold of the astral life (the fountain of life in which we live, as the fish live in the ocean), and draws it into the organism of both male and female, and as this living fire fills the organism, it enters the life element, the seed, vitalizes it, carries it to its place, and there begins to construct an organism. In that life is the germinal element of this God principle or spirit, the will. In this will resides not all power of itself, but the capacity to grow and become all-powerful, like unto the source from whence it came, which source is the God of the universe. (See Sept. number of The Esoteric, Vol. 13.—"Knowing God.")

Now, Buddha was right in saying that, in holding to self, one holds to death; as Jesus said: "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal." The individuality or that which constitutes the individual consciousness, is a thing of perpetual change.

*Samskara,—confection, conformation, disposition. It is the formative element in the karma as it has taken shape in bodily existence.

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As in Budda's illustration of the flame of the lamp, not only does the flame of the lamp disappear in space, returning to its former elements, but the oil which causes the lamp to burn, is also disappearing and returning to its prime elements. So it is with the thought of man and with that which causes the thought.

Just here is a point of most difficult discrimination. We have said that the will, the God part of man, is that which holds, commands, and enables the individual to recall and rethink his thoughts. It is that which appears permanent, but it is not permanent, because, as the will of the Almighty, it had a beginning in the individual, and because it is susceptible of growth and increase, therefore it is susceptible of change. The will active in the brute creation is the will of God toward creation. Even so is the will of man who is still in generation, and who does not live in truth or in true knowledge. When a man begins to live in pure knowledge, a higher will takes the place of the lower or animal will. Thus it becomes possible for the soul to progress, grow, increase and unfold, so that the soul that was once an animal, that was once the samskara, when it built only an animal organism, gradually passes away through the processes by which the real man grows and develops. Now, this real man, or soul, like everything else in the universe, is composed of thought element, and as the habit of thought changes, the soul changes: as the physical body is constantly taking on new flesh material and throwing off the old, so is the soul constantly taking on new thought element and will element and throwing off the old. It is taking on just that kind of thought element that it habitually thinks about. Consequently, if a person thinks about things that are transient and fleeting, about earthly things in which there is no absolute reality, there can be no perpetuity of the soul, or mind, or individual

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conciousness composed of these elements. On the other hand, if the mind is engaged in the consideration of, and in knowing eternal truths, for truth is eternal, then the mind will become like a flame emanating from a permanent or eternal fountain of oil; the flame will never be extinguished, but will continue to burn forever. The man who thinks and knows from the transient things of earth, is like a flame arising from a limited fountain of oil, which will burn until the fountain is exhausted, when the flame will go out.

We should, therefore, bear in mind the fact that the real self is made up of the soul or spiritual attractions, that like attracts like, that the concious ego is the thought conciousness, which is the phenomenon arising from that conditiou, and that all that there is of self, both of soul, composition of soul—which is first that marvelous something that we call the will—and all the attributes of soul, are constantly changing.* But when the sympathies, loves and attractions manifest a desire for eternal truth, there is a fountain of perfect knowledge that belongs to the same realm as that to which the spiritual substance, the will, belongs, and in so far as the soul is linked to that endless fountain, so far it is immortal. This immortality is that which puzzled the Brahman and which has puzzled all thinkers from the beginning to the present time. It is that immortality which permits all that constitutes the individual, both soul and body, to be constantly renewed. Those who hold to life with a love of this selfhood, are holding to the effete matter that should pass away and be replaced by higher elements. For illustra-

*This change is not an utter passing away of all that has been, but is rather a refining, bringing together and putting in order of all the real knowledge that belongs to that sphere of existence that the soul and individual have passed through. It will be readily seen that the real knowledge gained in animal existence is very small, that, in fact, the real knowledge gained in an ordinary human existence is exceedingly small; therefore, that organism which we call the soul, having been made up of knowledge, must be continually building and adding to itself until, through experience (knowledge), it assumes a likeness to its Source, the Creator. Herein is the theory of repeated incarnations.

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tion of this thought, let us take a man in the home in which he was born and reared. He knows the things of that home and its material surroundings, and that comprises his consciousness; but let him leave his home and enter into a higher and better sphere of thought and action, and he soon loses the consciousness of his former associations, his old sympathies and desires, and lives in the new conditions which then comprise the new consciousness. Thus friends of our childhood, when met in old age, are forgotten and not recognized. Then let us remember that immortality consists in a continued consciousness, and that a continued consciousness consists of a soul builded from the result of knowing. Here, underlying soul, existence, immortality, and everything that constitutes man, comes the thought that use determines all qualities, whether good or evil.

Use becomes the incentive, the love, the desire; and the relation of that use, if it be to God, the First Cause, will place the wick of the burning lamp of existence in the eternal fountain of life, and man will not only submissively, but willingly and desiringly, let go the past and take hold of the present and incoming future, and there rejoice in the fountain of the eternal new.

In order more fully to bring out the true nature of soul, we again call attention to the fact that all space, throughout the universe, is an ocean of unformed life. Every world in that space is a mind organ for handling, so to speak, forming, that mind element. The worlds are brain ganglia for thinking, and forming the thought of the universe. Each individual life upon those worlds is an individualized nerve ganglion for specializing thought in the uses relative to its world, and also in the uses relative to the universe. Its consciousness is by virtue of the formation of thought. The growth of its own individuality, soul consciousness, is by virtue of that spiritual will which holds to and commands all its creation; for thought, vital thought, is a creative process, and that creation not only comprises the individual, but it also comprises the individual's

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world. This is what was understood, in so far as it was understood, by the Buddha and Brahman, as Karma.

A soul that has lived a life in the body, has spent a time in the work of creating, forming, and thus bringing into existence powers and things; and when that soul returns, it must return to that world that it has formed, where, because of added knowledge through a life's experience, it sees the errors, and calls in the creative work and reforms according to its new and higher knowledge. This it must continue to do until it has reached a height of knowledge and understanding enabling it to build, create, from the Spirit and by the Spirit of the All-Mind.

Thus, when the individual builds from and through the Spirit of the All-Mind, he ceases to build for himself. Self is lost sight of; he enters Nirvana, the Spirit of God, and builds by that Spirit, and is no longer condemned to return and reform that which he has built, for, having built from the Eternal Spirit, his building is eternal. Not but what that which he has built will go on growing and unfolding; yea, not but what he will, in the process of time, continue to add to and perfect that which he has built; yet personal responsibility has passed away, and all that he builds is from supreme wisdom, and is, therefore, very good. This is the condition of him that has reached Nirvana, the realm of immortality.

TRUSTING JESUS.

BY MARTHA SHEPARD LIPPINCOTT.

"Come unto me, ye weary ones,
And I will give you rest"—
How many souls the Saviour's words
Have comforted and blest!

Then let us ever trust in Him,
And comfort He will give,
And teach our ever-seeking souls
The truest way to live.

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This condition keeps all the faculties alive and energetic, while relaxation, inactivity, rest, ease, and an effort to enjoy life, are productive of weakness, disease, and death. Following the senses in the pursuit of enjoyment, is like pursuing a phantom, which recedes as it is approached. Pleasures arising in the senses, such as love and personal appreciation, always lead the pursuer through the miry swamps of difficulty, through the miasmal districts of delirium. But the one who abandons the pursuit of love and appreciation, and takes, as his standard, usefulness, right-living and right-doing, and applies all known methods for increasing one's ability for right living, doing and knowing, will find that all the pleasures sought for by many and found by none, will come knocking at his door. Wealth, honor and position are the things that many seek, but the few who find or obtain them, do not seek for them primarily; they seek usefulness, knowledge, and integrity, and the others come without effort. In illustration, take a man who becomes President of the United States: primarily, as a child, he must aim to acquire knowledge; he must have an underlying integrity and honor, in order that, later in life, men may have confidence in him, or men of wealth and position would be repelled by him. Then we repeat that the man who abandons all pursuit of pleasure and takes as his standard right, and as his motto, diligence, will find all that is sought for by the many. The objection may here be raised that a very dishonest man may obtain even the office of President of the United

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States. But there is honor among thieves, and the thief who is most honorable with his own people, lives nearest to their standard of right, is most sympathetic and kind, and has the broadest intellect, would be made king of thieves. He could not, however, possess these qualifications unless he had established a law for himself, a law which he believed to be right.

This brings us to another important point in the formation of character,—that of establishing for one's self a law of right. In doing this each individual finds himself in his own peculiar sphere of thought, life, and society. Every class of people has its own peculiar standard of right and wrong. That standard becomes the law of that society or class, and if its members live up to their own law, they are justified and respected by their own law; but if they fail to live up to it, they are condemned and looked down upon. Not only every class of people, but every individual has a law of right peculiar to himself, and it is not safe for one person to adopt the standard of another, for, from the cause side of life, every man is judged by his own law. Therefore each one should form for himself a law by which he wishes to be judged, both by men and by the God of creation, —if you prefer, by the laws of nature. The matter of establishing a law of right in one's own mind, is a subject that requires long and careful consideration. It is the result of knowledge and of gathered experience. In the case of a young person just starting in life, the code must be far from complete; he can, however, with his present knowledge and experience, search out certain foundation principles upon which he can rest with certainty, and let them become the foundation of his character.

In forming this code for one's self, there are many things, not commonly thought of, that should be taken into consideration. Every man's law is according to his own peculiar nature: no matter how honest and true his purposes, it is inevitable that he should make a law of right to suit his peculiar qualities.

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The great difficulty among men is, that the most of them have no standard, and the few who have, are apt to set it so high, or to make it of such a peculiar character, that they are unable to live up to it. This mistake is most disastrous to one's success in life, for two reasons: first, the successful man in the business world is governed, to a greater extent than he is aware, by intuition, a peculiar interior psychic perception, and if a man is condemning himself because he falls short of coming up to his law of right, others will feel that there is something wrong about the man and fail to put the confidence in him that, perhaps, is really due him. Again, if a person condemns himself, he is condemned by the laws of God, the laws of nature, and by the laws of his own nature, which prevents him from having faith in his own success.

Therefore, it should be remembered that every creature has a law of right which is peculiar to itself, and which is right for it. For example, the law of a dog's nature is to bark and bite, the law of a cat's nature is to catch and kill the creatures below it; that law to them is right. If we take the nobler order of animals, the laws that govern the nature of a horse would not be your law, although the same God created all. On the other hand, you are a man or woman living here on the earth and your uses are here on earth, you are not yet an angel, nor a god; if you were judged by the law of the nature of angels, or by the law of the nature of God, you would be condemned. Then let your law of right be adapted to your sphere of usefulness here among men. It is not necessary here to enter into the principles of right and wrong, for the land is filled with writings on morality, the equities of human life, etc., so that none need be in the dark on these subjects. If righteousness, justice, and truth be the standard of your life, and if you make it the law of your life that these shall govern your conduct under all circumstances, you will undoubtedly make a law that

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will be most righteous for you, and that law may comprise all the requisites for self-preservation, self-elevation, even to the highest spheres of usefulness in the world; and men, angels, and God will call you a righteous soul.

The more closely the law established for one's self, conforms to the law of God, and to the law of creation, of nature in general, the healthier, happier and more successful one is; and the key to the whole situation may be found in one word,—USEFULNESS. The thought embodied in this word is that which governs God, angels, and all the works of God in nature. So thoroughly does this principle rule, that nothing can exist very long after it ceases to serve some use. We all know that if we cease to use a muscle, it will leave us; if we cease to use our brain, we lose the capacity for using it. It is well known to those on the cause side, and we are satisfied that it will be generally understood, that as soon as anything in the universe ceases to serve the use for which it was made, it quickly passes into dissolution. All the laws of nature are so constructed that everything that lives is required to make special effort in order to perpetuate life. The laws of evolution are such that all the relations of man demand a useful life, a life of service; therefore the greater the service that you can render your fellow man, the more highly will you be appreciated, the greater confidence will he place in you, and your willingness and ability to serve will open to you the highest spheres of service. The President of the United States, the king or czar of a dominion, is so because he is servant of all the people in his dominion; and if he ceases to serve the needs of the people, he is dethroned by rebellion or secession from his authority. Therefore, if you wish to be honored by your fellow men with a place of trust and authority, study—cultivate and prepare yourself for service, and let your whole life and character be centered upon the one thought,—to be of the greatest use to the greatest number, wherever you may find yourself.

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Perhaps you are a poor mechanic, or even a laborer: you are discontented in your sphere of use; you feel that you have greater abilities. Why do not those whom you are serving recognize those abilities? Simply, and for no other reason than because your mind is centered upon a sphere of use beyond the one which you occupy, and you fail in doing all that you can in the present one. If you are working for another man, study his interests with even greater care and intensity than you would your own. Do all in your power to benefit your employer, and his own selfish needs will force him to recognize your superior ability to serve him, which will cause him to promote you to a higher position. If you always fill the sphere that you occupy so well as to demonstrate to your fellow men your ability to fill a higher one, you will ascend the ladder of usefulness and attainment so rapidly that you will soon stand at the head of your people or nation. All that is necessary to qualify yourself for such service is study, thought, careful effort, and an honorable, self-sacrificing interest in another's welfare as in your own. When we say self-sacrificing interest, it is not necessary that you should sacrifice money and all the essentials for the maintenance of self, for all men recognize the law expressed by the Psalmist, who said, "Men will praise thee, when thou doest well to thyself." Again, we are told that Jesus, the great Teacher, said, "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Is it not as much an evil to wrong yourself as to wrong another?

A mistake that is often made at this point by an employee is, that he is apt to demand more compensation for his services than he is able to command. The selfish interests of all men are their weakness. You can command all that you are worth to your employer; for if your services are superior to another man's, it will force your employer to fully compensate you. If you make yourself so useful in whatever sphere you find yourself, that another can not be more so, your services will be always in demand, and you will always command the highest com-

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pensation. But let usefulness be the first consideration and compensation the second; that is, let your capacity for usefulness be fully manifest before you make your demand for compensation, and even then be wise in your demand. If you consider another's interest as you would your own, you will realize the great truth underlying the law expressed by the Nazarene in his sermon on the Mount, when he said, "Blessed are the merciful, for they shall obtain mercy."

One more thought; namely, remember that every one is but a man like yourself. No matter how much pomp, display, or apparent superiority there may be manifest, you should recognize no one as your superior. If a man has superior ability, in that he is superior, and in that only; but still he is only a man, and so are you. Conquer all inclination to crouch before dignity. While we should be respectful, yet under all circumstances we should remember that we are men among men. If you depreciate yourself, others will accept your depreciation and place you in the sphere to which your own appreciation assigns you.

THE SUICIDE.

BY FANNIE FULLERTON.

There came to the gates of Paradise,
  A spirit bold, but tired and faint;
Had come alone from his earthly home,
  To join the throng, and become a saint.

He came with quick demand and claim,
  "Pray let me in." The saint replied,
"No, there's no seat for you here, my friend,
  For you, I see, are a suicide.

"So here in the clouds outside," said he,
  "The Lord's good time you must await;
The plan of God does not vary here,
  Your turn will come when you pass the gate."

So there he stood by the golden gate
  Till years had passed, as first the plan,
The time he should on earth have spent,
  And there remained till an old, old man.

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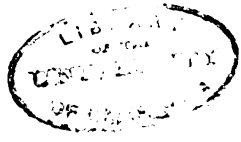

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SAGITTARIUS.

ROYAL PURPLE.

"And darkness was upon the face of the deep. And the Spirit of God brooded over the face of the waters." It is the Eternal Mother who broods over the waters of that primordial ocean; in the silence and in the darkness she awaits the coming of her Belovèd. There is no power in all the range of being so terribly resistless as the quiet persistence of the great Mother Heart. So gently she reaches toward her Love; but the drawing grows stronger and yet stronger, and ever further penetrates the incessant force of her great desire, until, in the very presence of the All-Father, she compels the word, "Let there be light." Then throughout all the dark expanse of that primeval void rolls the glad cry, "Now will my Husband be joined unto me;" and at the joining of those two, that meeting for which the expectant ages have awaited, a great light bursts forth.

"Now will my husband be joined unto me"—it was the joyous acclaim of the mother of Levi, and in human as well as in cosmic life, when a soul, in her upward trend, attains the supreme moment in which she is joined to her love, there is kindled within, the wonderful light of a new day, and a radiant center of life and fire springs into being. Those shafts of pure effulgence that, with life-giving force, dart and penetrate on every hand, are typified by the arrows of Sagittarius; for Sagittarius (Levi, meaning Joined) is the divinely appointed priest by whom the holy pair is joined.

It is the soul that broods over the waters of life; the soul of a planet, a human soul—it is always the same, and, in symbology, the horse is sacred to the waters; hence mysticism gives us the Centaur, in which the soul, swaying the vital forces, those *vital* waters, is represented by the horse "joined" to the divine son, the god-man, who sends forth the radiant shaft, the arrow of holy light and fire.

Sagittarius has no place among the vital ones, its note in creation is yet unsounded; and so it must borrow its harmonies from the Seven. Its color, the Royal Purple,—the rich vital hues "joined" to the intensity of the blue, which mirrors forth the mental, or masculine, half of Being.

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PHILLIPS BROOKS.

As the first issue of "The Occult and Biological Journal" has pervaded "The Modern Athens," there has been a tacit acknowledgment of its worth on the part of the students of Solar Biology, coupled with large expectations of its ever-increasing value as the months shall unveil its inspirational and practical contents.

As the great thought grows, that "the heavens declare the glory of God, and the firmament showeth his handiwork," it is well to have it voiced in such orderliness and clearness that the true student can realize the grandeur of the import which the varied relationships of the starry host teach humanity.

There are stars that appear in our human firmament that brighten and enlighten our pathway, and it may be well, at times, as they pass into the realm of spirit, to pause and see how fully Solar Biology unfolds to us their proclivities and achieved characteristics. With that thought in mind, the writer will delineate Phillips Brooks, whose circle accompanies this:—

Phillips Brooks. Nat. Dec. 13, 1835.

Earth	(⊕)	in	Zodiacal	Sign	of	Sagittarius	(♐).
Moon	(☽)	"	"	"	"	Virgo	(♍).
Uranus	(♅)	"	"	"	"	Leo	(♌).
Saturn	(♄)	"	"	"	"	Aries	(♈).
Jupiter	(♃)	"	"	"	"	Capricorn	(♑).
Mars	(♂)	"	"	"	"	Gemini	(♊).
Venus	(♀)	"	"	"	"	Leo	(♌).
Mercury	(☿)	"	"	"	"	Taurus	(♉).

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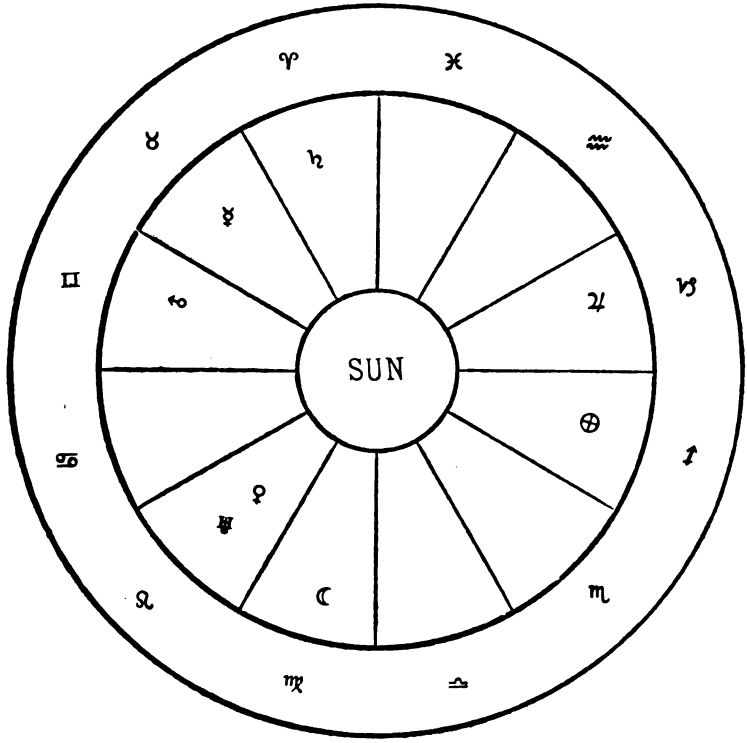

ELEMENTS.		TRINITIES.	
Fire,	Four.	Intellectual,	Three.
Earth,	Three.	Domestic,	Three.
Air,	One.	Creative,	One.
Water,	None.	Serving,	One.

Born in the prophetic sign Sagittarius (the Centaur) and polarized in the sign Virgo, he stood physically a giant among men, with intuitional discriminations most remarkable and of a virgin order. Interwoven innately into his being was the spirit of fidelity to duty and an ever-present sense, as a prophet, of the need of lifting humanity into a larger comprehension of earthly, as well as spiritual, privileges.

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Upon this pervading basic principle of his being, Uranus and Venus in Leo moved with mighty power. His heart's emotions were doubly stirred. Uranus took them up to the very top of "the metaphysical mountain and enabled him to view the promised land," in its true worth to his fellows. Venus made pure and ennobling his inherent love nature, and he never dwelt upon anything lower than the purest conjugality. Unitedly they *illuminated* his whole soul with the fire of a holy zeal. Therein was the prophet-element *sanctified* and made ready for proclaiming to the world. When we add thereto Jupiter in Capricorn, we can readily see how quickly his knees became "the feet of prayer" and the power of a holy aspiration asserted itself. With this remarkable foundation for action, we next note how admirably he was equipped to express to the world in fitting phrase the prophetic teaching laid upon him.

Saturn in Aries, Mercury in Taurus, and Mars in Gemini, are indeed a wonderful trinity for our prophet, as they are each in the intellectual trinity. Saturn spiritualizes and makes orderly his mentality, and thus the fitting words readily flow forth as a part of himself. Mercury was to him a "messenger of the gods" along the line of the occult comprehensions, besides vitalizing him physically; and so his illuminations became tinged with the deeper thought of inspirational power, and his utterances were so spontaneous as to be like the outgushings of a spring on the mountain side,—pure, abundant, and life-giving. Mars made virile and versatile his every expression, and his arms, physically, conformed to the interior earnestness of his being.

Thus it is shown that the fire of his intellectuality, united with the glow of his heart and the fiery power of the Centaur (four in fire), in producing one of the noblest of men in proclaiming truth to the world in such a way that "though dead, he yet speaketh."

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With this comprehension of the Prophet-Bishop, we can understand how, when contemplating what should be said in his next sermon, during the last week of his earthly life, he should have written (as found by his brother after his death) this apostrophe to life!—"*O brave and beautiful life which never anticipates, but is so fond of living that it just lives.*"

As students of this science of the heavens, we can most assuredly indorse this tribute to life, which he wrote as his final utterance; and also that of his brother Arthur concerning this noble soul: "From God he came; with God he walked;—God's word he loved; God's children he helped; God's church he led; God's blessed Son he followed; God's nearness he enjoyed; with God he dwells."

LIBRA.

AN OCTAVE OF WORLDS.

(II.)

During the course of these studies, we must not lose sight of the fact that racial and planetary development are identical, that the relation existing between a world and its inabitants is that of our own physical body to the mind or intelligence residing within, the man representing the intellect or external mentality of that great living organism which we term a planet, and woman being its interior or subconscious mind. Consequently, in tracing the consecutive steps of unfoldment as exhibited by the planets in their present states of development, we are following, step by step, the processes of evolution through which each world, with its people, is destined to pass.

For example, as the ages roll on, Mercury will attain the present development of Venus, when Venus will have reached the point at which Earth now stands, Earth, in the mean time, having ascended a step higher in the scale, and so

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it will be in the æons to come. And although each world is continually striving for the next higher step in the planetary scale, yet, in the perfect adjustment of the system, no two worlds ever present a similar degree of unfoldment, such a contingency would occasion a preponderance of a particular function or quality in the organism of the Solar System.

Another great truth presents itself for closer consideration before we can intelligently proceed with our subject, which is, that the marvelous harmonies of creation progress in octaves, and that each succeeding octave appears to be a repetition in the higher of what has occurred in the octave below. Jupiter marks the termination of the great Solar Octave of which Earth is now a part, Saturn, Uranus, Neptune, belonging to the octave above our own. Doubtless every one opening to the higher thought, is willing to admit that the principle of life, of formulation, is force, energy, electric potency. Now, when that which has been formulated by the life currents, or lines of force, active in the octave terminated by Jupiter, reaches the degree of unfoldment at present exhibited by Saturn, there will occur a reversal of its lines of construction, or the lines of force or energy which are the principle of its life and form, the result being a subversion of the established order of life; in other words, transmutation does its perfect work. Hence the ancient myth of Saturn, the destroyer, devouring his progeny (the younger members of the Solar family).*

This process of tearing down, in a certain sense, all that has been done below, makes Saturn the initial planet, or the

*These papers are necessarily brief, and the thought under consideration, that of evolution in its broadest sense, is so absolutely comprehensive, that it is impossible to do more than present the merest outline of the planetary scheme. It is, therefore, sufficient to say, that the worlds of the octave now claiming our attention, have arisen to their present evolutionary status by passing through a succession of constantly ascending octaves; and when, in the fullness of time, they mount beyond the harmonies to which their vibrations are now attuned, they will be keyed to the octave next beyond; from that they will pass to the next, and so up, up, until the last faint echo is lost in infinity.

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Mercury, of the octave of existence next beyond our own, where the story of the preceding one is repeated. In that upper realm, Uranus holds the place of Venus in the lower. The legend is that Venus "sprang from the foam of the sea (the psychic whirl of the great ocean of astral life), into which the mutilated part of Uranus had been thrown by his son Saturn," a symbolic statement of the identity of the two worlds in their respective octaves, at the same time reference being made to the activities of Saturn, who is preparing the way for Uranian conditions.

In the consideration of color, we find our own octave completed when we reach the Indigo, the upper half of the Jovian color (or colors), the violet being but a repetition of the Mercurial red in the higher octave, an octave of color built upon the blue base furnished by the culminating blues belonging to Jupiter, of the octave below.

As the highest note of their own octave, Jupiter is the goal, the objective point, of the planets below him. Of what lies beyond they know nothing, except that it means the beginning of the new and higher, built upon the ruins of the old. While it is true that Jupiter is the objective point of all the worlds below him, yet only those are capable of an intelligent recognition of their goal, who have passed beyond the first half of the present cycle of development—the achievement of individuation as found upon Venus—and have well entered the second, working toward the solidarity of the race. An explanation of this fact appears in the totally opposite character of the results to be accomplished during these two periods. In the first instance, Evolution bends every effort toward the task of *separation*. She first separates, from the ocean of universal life, the elements necessary to the organism which she is about to build; and when built, she disassociates, separates it, more and more, from the great vibrating currents out of which it has arisen, and, at the same time, establishes for it an existence

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continually more independent of, or separate from, that of other members of its race. The second half of the octave, or cycle, finds her working just as diligently to *unite* the consciousness of this being, make him one with, the higher mind or life element toward which he is ascending, and to link him to his fellows, drawing the ties ever closer.

Consequently, the very nature of the activities of the first half of the octave, preclude any conception on the part of its people of what lies beyond them in the second stage of their experience. It is not until a race has passed beyond the degree of development characterizing the present status of Venus, and has made very sensible progress in its Earth life (instituting the processes of the second grand division of the planetary octave) that it is prepared to receive any intimation of the mysteries involved in the goal of unification now set before it. When, however, the time has arrived, it receives a formulation of this mighty truth in the Ineffable Name. It is the name of The Four Letters, Yhvh (Yahveh, or Jahveh)*,—I WILL BE WHAT I WILL BE. Among the Israelites, whom the long-continued care and discipline of the Higher Power had prepared to be the first guardians of The Name upon our planet, It was the "Unspeakable Name," because with It there came to them a blind consciousness of Its terrible potencies.

The full fruition of the ideal embodied in The Name, will be attained only in the æons to come, but the mere word-form sent forth into the psychic atmosphere of our planet, gradually made conditions by which the Christ could obtain a standing among the race. He was accused of having stolen The Name from the temple, and of using It in the performance of his miracles. And, truly, it was by virtue of It that he was the Christ of our world; by The Name he overcame the world, and by The Name he impregnated the world with potencies so

*Corrupted by the Greeks into Jove, the Roman Jupiter.

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transcendent that, after the lapse of nearly two thousand years, the few are beginning dimly to perceive something of their meaning—something of what is held by the number FOUR, which appears traced in such bold characters, from the beginning of organization upon our Earth to the flaming presence of Jupiter, that gigantic world toward which we are but just turning with a dim perception of its true relation to aspiring worlds below.

As do all great truths when they receive embodiment in word-form, The Name, this corona of light, this culmination of all the light that has ever come to the world, contains within Itself Its own geometrical statement. Not only so, but It is a word belonging to one of that ancient family of languages that swing with the Solar, the vital, currents, from right to left, from circumference to center, thus following the mighty sweep of the thought that moves directly toward the Great Center of all truth; in contradistinction to modern languages, vehicles of thought whose course is from left to right, toward a circumference of ever-widening dimensions, until—given over to detail, specialization—pages, chapters, I had almost said, volumes, are insufficient to convey the mighty force of truth with which a single letter of those earlier languages is sometimes freighted. And so only those are able to know anything of the real significance of The Name, who have received the illumination which enables them to read the interior meaning of each of the four mystic letters. The translator renders the whole, "*I will be what I will be*," but to know *what* we will be, the import of each of The Four Letters, must enter the soul as living fire. For, as The Name, formulated and sent forth into the life currents of the planet, brought into manifestation the Savior of the cycle, so, in proportion as there comes to the soul an understanding of its sacred mysteries, there will roll into the consciousness the potencies of the unspeakable possibilities belong-

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ing to the culmination of the octave of worlds—potencies which will make of that individual one of the saviors of his race: through him will pass out into the world the transforming fires for which the planet is now being rapidly prepared—"And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be Yahveh's" (Ob. 21).

All this may seem far in advance of the present stage of our subject, but it has been well to gain a general idea of the Solar Octave which we are examining, and to know where to look for its highest note.

In the realm that we are about to enter, we find the harmonies, from the beginning to the end of its great symphony, set to the key of aggregation; solidarity, the idea of unity, runs through the whole, and its rhythm is marked by the ever-present FOUR. Nor does nature content herself, in this her effort toward unification, with the grand ultimate set before her in which individuality finds each its own place in the planetary man, that wonderful organism, which, in a sense, allows the units of which it is composed an individualized existence. Her work of unification begins with the very opening of the second half of the octave, and runs through its entire course, so that each individual incorporated into the ultimate structure, represents in his own organization a great number of lives of the lower orders, which have been blended into his own to make up its completeness. And what is true of the units of the race, is true of a planet itself, in its ultimate place at the culmination of the solar octave—we cannot disassociate the history of a planet from that of its people, individually or collectively.

When we consider the gigantic dimensions of the blazing suns everywhere around us in the universe, those centers of systems of worlds, beyond which they have advanced so far in

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the scale of evolution;* when we remember the size of our own sun, "outweighing seven hundred and forty times the combined mass of all the planets that circle around him,"† and of Jupiter, so far exceeding the size of the worlds below him, how can we fail to perceive that the law of aggregation is at work in planetary life and experience as surely as it is found in the world of life at our feet, where such numbers of lesser lives go to make the completeness of the larger?

"As below, so above;" if the myriads of tiny entities, even in the insect kingdom, should each maintain a separate existence as they rise in the scale of being, how could such a vast number of individuals ever obtain a standing upon a single planet? And when we add to these the far greater number of little lives found in the waters of our world, not including in our estimate the bird and animal kingdoms, we see that the economy of nature demands that the individuality of the higher be built upon an aggregation of individuals lower in the scale of life. Now, there is but one code of law throughout the universe; there does not exist one for the higher planes of existence and another for the lower, we may safely base all premises upon the Hermetic axiom just quoted, "As below, so above;" therefore planetary existence, as do other forms of life, advances by a continuous aggregation of the lower organisms (planets) to make up the superiority of the higher.

*Science is beginning to recognize the fact that our sun and its system of circling worlds are huge magnets. Viewing them as such, we must admit that the evolutionary unfoldment of the sun is immeasurably in advance of that of its satellites, when we consider that its magnetic energies are the vitalizing principle of the entire system, and that it is a magnet of such superior order as to be the *central power* of all these lesser worlds. If we take the theory of evolution as one premise, and, as the other, the supposition that the principle of life is energy, magnetic potency—our conclusion must be that, in the scale of life, the sun has evolved to a point very far beyond the worlds of its system; and, inferentially, we may draw a similar conclusion in regard to other suns and their systems, for there is no truth to which modern discovery more directly points than that we find ourselves in a UNIVERSE,—one law, one substance.

†The volume of Sirius is 2038 times as large as the sun's.

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And, further, could we eliminate the principle in question from the activities of being, the processes of evolution would become so interminable, that time would have to be changed into eternity to produce even that around us which is palpable to the senses, leaving out of consideration life upon the higher planes, where growth is proportionately slower. Forced, therefore, to the conclusion that aggregation, in its various forms is a necessary law of existence, and having entered that particular division of the evolutionary octave, where life is sufficiently advanced for this law to assert itself, our task must be to trace its ever-widening course, beginning with the blending of the, organisms at our feet, until its mighty current engulfs planets and planetary races.

JUDITH MACPHERSON.

(To be continued.)

"Thought has a character and value in and through itself, as an agent for destructive or constructive force, manifested in the vital operations of nature." By constructive thought is meant the self-conscious employment of the mind in the attainment of progressive ends. Such thinking assists the development of the object of thought. If things were affected only by constructive thought, perfection would soon be reached. But constructive thought has its opposite, destructive thought. This keeps in check the good effects of constructive thought. There is, however, a point of contact of these two opposites. The state of mind forming the connecting link is known as the passive state. But though this state is neutral, it gives destructive thought a chance for a foot-hold, the passive mind often becoming the destructive mind.

Axel E. Gibson in *Mind*.

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JAMES G. CLARK.

The following tribute to James G. Clark was written at the time that he changed worlds. As he was a resident of the Golden State, Mrs. Gould sends the poem to The Journal. [Ed.

BY ABBIE W. GOULD.

A star went out in the blue above,
A child was born on earth,
And its mission of truth
Of the "Fount of Youth"
Was fed by the springs of love;
For the angel-world had lessons grand
It marked, and placed in the young child's hand.

The lad went on, as the days flew by,
And the "voices" of the earth and air,
Sometimes loud and shrill,
Sometimes soft and still,
Were caught by his brain so fair,
And with beating heart and flashing eye
He gave them out to the passer-by.

He sang of the land that yet shall be,
When earth folds up, and there's no more sea,
Of the grand and true,
Of the deeds to do
In the hour when man is free;
And many a weary heart has cheered
And hope came where the heart had feared.

He sang the songs of the poor, oppressed,
And the power of God burned in his breast,
As on vice and wealth,
Injustice and self,
He showed its demon unrest;
And little feared he of priest or power,
As his words moved men in each passing hour.

But as the Master who bade him come,
Had walked with bleeding feet,
So in the thorn path,
And fearing no wrath,
He sang in palace and home;
But the harp strings now all broken lie,
And the star has sped to its place on high.

O singer grand, in the coming years
You will see what you've wrought for earth;
And pearls for the tears,
And loves for the fears,
Are thine with thy spirit birth;
For us who stay, grant the victor's crown
For a life so true which is now laid down!

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DELINEATION OF CHARACTER.

The delineations of character given in this column are intended to serve a two-fold purpose: first, as an object lesson in the principles of Solar Biology; and, second, to help our subscribers to a more perfect knowledge of themselves by turning the light of that science upon their faults and weaknesses, as well as upon the nobler side of their natures. We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

H. H. March 31, 1869. Germany.

⊕ in ♈: ☽ in ♐; ♅ in ♑: ♄ in ♊: ♃ in ♎: ♂ in ♓: ☿ in ♍: ☤ in ♋.

The earth, in the sign Aries at the time of your birth, makes you a man of the head; brain active and thoughtful. Jupiter in Libra freely expresses itself through Sagittarius, your polarity, which gives you high ideals and fine psychic perception. Saturn adds order to your thought, but Jupiter inclines you to look too high for things that are at hand; in other words, you over-estimate persons, conditions, and things—it leads you to a very great extent into an ideal and dream world, and I judge it would produce, in the form of the head, a predominance of the reflective organs over the perceptive, which unfits you for this physical world in which you live, unless, by special effort, you fix your mind upon the cause and practical use of things around you. Refuse to take anything for granted, from whatever source it may come; demand the reason for it and its use to you and to the world. Mars in Pisces produces a restless desire to know and understand, to get and to hold; it also enhances a certain degree of selfishness that belongs to the Aries nature, which in the higher life should be sought out and overcome, although for this world it may

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be good. Venus is your ruling planet, being in Virgo, its home position; you, therefore, have an ideal of love, elegance, beauty, and harmony beyond the probability of realization. Your business sphere should be that of a writer, and scientific and occult subjects would be most congenial to your disposition and characteristics. Take good care of the life (the seed), and the life will take care of you.

C. H. P. Dec. 18, 1899, 11 a. m. Berkeley, Cal.

⊕ in ♐; ☽ in ♋; ☌, ☓; ☿ in ♎; ♄ in ♎; ♅ in ♉; ♂ in ♋; ♀ in ♑; ☿ in ♒.

The chemical combination of this child's nature is unfortunate for health and strength, his base being fire, led out through the watery sign Cancer, and this in combination with a Pisces (watery) body; but Mars, in its home position, is his ruling planet, which greatly modifies the influence of the unfortunate polarity. If health conditions are maintained, he will have a very clear, orderly mind, and will be a lover of science, especially of the occult sciences. If the restlessness of his nature can be sufficiently overcome to enable him to study and gain a thorough education, he will be able to reach high attainments in the sciences, both occult and natural. His body will undoubtedly be small and delicate, and there is danger of his lungs failing. Much care should be taken to cultivate lung power, by educating him in deep, regular breathing, early morning exercise and sufficient gymnastics to develop harmoniously all parts of the body. The sex proclivities will be a great weakness in his nature: careful education should be given him in regard to the uses and abuses of that function. Venus in Leo and Mercury in Aquarius produce an ideal of love and sensation; therefore the necessity of proper education in the uses of the finer elements of life. He should have plenty of out-door exercise, for it is essential to his life to be physically active. The mental dominates his nature, and care should be taken that he does not study too much, for if the restlessness of his disposition be overcome, the activity will take form in persistent and constant study, to the injury of the mind.

T. J. V. Feb. 7, 1862, 10 p. m. Near Lexington, Mo.

⊕ in ♒; ☽ in ♊; ☌, ☍; ☿ in ♐; ♄ in ♓; ♅ in ♓; ♂ in ♉; ♀ in ♒; ☿ in ♏.

You are a man of peculiarly sensitive nature; interiorly you are very positive, and, in fact, hard. Can be unfeeling if wrought up to a high

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tension, yet you are very faithful, and kind, even to tenderness: this arises in the combination of Aquarius with your Libra body. Are very intuitive in business matters, which is due to your Libra nature, and which takes the form of psychic perception. Saturn and Jupiter in Pisces produce great restlessness in your nature, and militate very much against following your interior discernments. You are dominated by the airy triplicity, which makes you a man of the mental rather than the physical or ideal. A great lover of knowledge, and want a thorough understanding of whatever you take hold. Have plenty of self-preservation—altogether too ready to take offense, which greatly militates against your success in life. You have an almost unlimited vitality. Lack conjugality, which opens you to the influence of the creative mind,—generation. You have a good degree of selfishness, which is necessary to success in the business world. Jupiter in Pisces is apt to produce in you imaginations of evil intention on the part of others, where it does not exist. You would be most successful in a literary pursuit. In the regeneration you will have quite a struggle; yet by closing and bolting the door of sympathy for everything that belongs to the sex relations, you will be able to succeed. A danger to which you will be open, as soon as you begin to succeed in your efforts toward the regenerate life, is that you will realize perceptions, intuitions and visions, which will lead you to think that you have more than you really have. Be careful about claiming anything for yourself. Remember the words of Jesus: "The works that I do, they testify of me." With proper care of the life forces, your health should be perfect.

W. R. C. Dec. 1, 1864, 11 p. m. Ogdensburg, N. Y.

⊕ in ♐; ☽ in ♑; ☌, ♅ in ♐; ♄ in ♈; ♃ in ♊; ♂ in ♐; ♀ in ♏; ☿ in ♐.

Your base, Uranus, Saturn, and Mars in the fiery triplicity, with your earthy body qualitated by Venus, makes you a man of ideals, and your Capricorn polarity causes you to idealize plans and methods of accomplishment, and to build many castles in the air. Venus in Virgo and your Virgo body make you very fastidious in your habits of life. Mars in your base produces irritability and combativeness. This combination keeps you in a struggle and turmoil, and gives rise to unrest and dissatisfaction. You should guard carefully against this, and should remember that your ideals cannot be realized, but may

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be approached by careful, quiet, straightforward persistence. You are governed by Jupiter and Venus, which are in their home positions, giving you excellent language, fine ideals, and would make you a very successful speaker. A difficulty in your nature is, that you are too restless to keep your mind properly informed by study and thorough investigation. In order to make your life a success, you should put the brake on your restless tendency and settle down to study and thought. Are inclined to say things that will offend, or that are not based upon experience. Would make a successful mechanic. You should have but little difficulty in living the regenerate life, through which you may open the consciousness into great fountains of knowledge and experience. The times of your greatest danger are when Mercury is in Cancer and the moon is in Capricorn or Virgo, and when either Virgo, Sagittarius or Capricorn is rising.

J. R. June 5, 1866, between 1 and 2 a. m. Near Cleveland. O.

⊕ in ♊; ☽ in ♓; ☌, ♈; ☿ in ♑; ♄ in ♉; ♃ in ♋; ♂ in ♏; ♀ in ♒; ☿ in ♎.

You were born while the earth was in the sign Gemini and the moon in Pisces, which creates in you a restless, disturbed condition of mind. Are a woman with a longing desire ever active within for an unknown something, which is apt to cause a great deal of discontent in your nature. The four triplicities are represented by the position of a planet in each one of the heads; this gives you a feeling that you ought to lead and a strong desire to know, and makes it somewhat difficult for you to serve, or to handle minutiæ. You are strongly allied to earth and earthy conditions, as Mercury is really the ruling planet of your life; and posited in the head of your triplicity, which is its home position, it has more than ordinary influence over your nature. It should give you a strong body and excellent health, unless you were born near one o'clock, in which case it would tend to weaken the body, for at that time Pisces was rising. You have a strong utilitarian nature, and are what may be called a thoroughly practical woman. Would be successful in any occupation in which an orderly mind and skillful hand are necessary. Have a strong tendency toward a domestic life, and in that sphere, or anything that pertains to it, you would be careful, thoughtful, and thorough. Uranus would give you a strong endowment of the mystic, providing you could give your whole time to occult thought and study, but it would

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be difficult for you to divide your attention between the mystical and practical.

F. S. H. Jan. 5, 1839, 11 a. m. Syracuse, N. Y.

⊕ in ♑; ☽ in ♏; θ, ☿; ☿ in ♏; ♄ in ♎; ♅ in ♈; ♂ in ♒; ♀ in ♑; ☿ in ♑.

Your nature is that of Capricorn; that is, you are an idealist and generalizer. All this is well expressed by the moon, in the expression of your triplicity, and by your body sign, Pisces, the expression of your trinity, thus producing a good degree of harmony in your nature. You are largely dominated by Uranus, the mystical planet, but the position of Mercury keeps you strongly in the practical and useful. Jupiter in Aries unites very harmoniously with your base, and adds to your ideality. You have always been called peculiar, and you are so, as you have ideas all your own concerning everything with which you have to do. Are a natural mystic, and have dreams and visions which forewarn you of almost everything that occurs in your life; therefore the mystic tendency is useful to you, instead of being simply an ideal. Your strong love of home and family, due to Venus in Cancer, has undoubtedly made you very economical and industrious. Are well able to guide others, and inclined to cause them to serve you. While you have a very orderly mind and your hands have been sufficient unto you, yet you have never been satisfied with your own handiwork. The influence of Uranus has kept you dissatisfied and restless, and perhaps sometimes fretful, because of inability to accomplish that which you have in mind: you should cultivate the habit of being anxious for nothing. While it is probable your body has never been strong, yet, governed largely by the mind, you have undoubtedly resisted diseased conditions through life and will be able to do so to a good old age, unless placed in very trying circumstances. In your study of the mystic, you should always maintain a spirit of deep devotion.

CORRESPONDENCE.

CLEVELAND, OHIO, OCT. 16, 1900.

H. E. BUTLER,

Dear Sir:—The October number of The Occult and Biological

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Journal came to my desk to-day. I am much interested in your work, and your literature is something that I have longed for in the past.

Not until a little over a year ago did one of your pamphlets come to my notice, and then by chance. When I took hold of of your writings, I felt that I had found a long lost friend.

I was particularly pleased with the delineation of the Sagittarius body in this number, having this sign rising at the time of my birth. I could hardly suppress a smile when I read, "Its inclination is to a military life." This is a characteristic of my nature that I have never confided to my closest friend. Not with me, however, to be a soldier and carry a musket—but to command; that is it!

"Forward the Light Brigade;
Charge for the guns," he said.

How those lines thrill me, through and through. I abhor war and combat, and would not injure a fellow man; yet my home is in the midst of a heated trial,—to carry forward, by force, the right.

Whatever I accomplish is by force—force of logic, force of action. With me there is no such thing as rest—I am always doing something. Jupiter in Aries gives me high ideals, and with the activity of my Sagittarius nature, I can accomplish what I undertake. There is one drawback in my nature,—I frequently underestimate my ability to do a thing. Then the thought comes to me, "I can do that; why, certainly!"

I love to read the lives of the great commanders of the past, in the physical and intellectual arena. In my earlier school days I lived with Napoleon, Washington and Grant, Nelson, Decatur and Farragut. My mind runs back to stirring scenes. I can see Napoleon in Egypt, fighting battles beneath the shadows of the pyramids; I saw him conquer the Alps and mingle the eagles of France with the eagles of Italy; I saw him escape from Elba and retake an empire by the force of his genius; I saw him at Waterloo, where fate and chance combined to wreck the fortunes of the former king. And I see that great conflict

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at Trafalgar, where Nelson destroyed Napoleon's power on the sea—I see that patriotic emblem flaunting from the masthead of the flagship, "England expects every man to do his duty."

And yet, with all this, I have a desire for the stillness of God: to be away from men and the conflict—to muse upon the destiny of men, and explore the universe in which we live.

I think I have "given away" more of my real self than ever before, and I trust that it will help you in studying the Sagittarius man. He is, perhaps, a peculiar fellow, full of "ginger," though quiet until the time of action arrives. At any rate you cannot keep him down, for he is a man

"Who makes by force his merits known,
And lives to clutch the golden keys
And shape the whisper of the throne."

The Sagittarius man, however, is not a money-maker, and in business should associate with one who has that faculty. He can do the things to get the money, but the other man should be there to hold it fast.

Very sincerely yours, R. C. Linder.

LONG BEACH, CAL., Sept. 17, 1900.

Mr. H. E. BUTLER,

Dear Sir:—I wish to record what seems to me to be an unusual occurrence, but which may have happened to someone before; although if that be the case I am not aware of it, never having heard or read of a similar instance.

I was sitting on the eastern end of my little front porch, enjoying the evening air and evening sounds, at about six o'clock, Saturday, Sept. 16th, 1899. I was facing the South, the Palos Verdes Hills extending along the horizon at my right.

Without looking directly at the sinking sun, I noticed that it had changed its position considerably since I had last watched it set; and remarking to myself its color, and that about one-half of it still peeped over the brow of the hill, I began inbreathing, wishing at the same time that I knew what made

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the sun red, and the cause of its light. During my inbreathing I had turned my face directly to the West, closing my eyes that I might not be dazzled. My whole mind and heart were concentrated in that desire to know, and after inbreathing three or four times, I was startled by a vision of the sun, a dark sphere of a dull brown color, mountains and valleys being dimly discernible, and apparently deeper in color than the plains, which were of greater extent than the mountains. The mountains seemed very high, and the valleys were, apparently, only on the West of them. The orb or globe itself was much smaller than I would have judged the sun to be, appearing to me to be the size of a large china wash-bowl, as it looks when one is leaning over it.

Around the globe was a circle of about five inches in width, of what appeared to be space, but which I suppose must be atmosphere. At any rate that space was perfectly clear and transparent. Outside of this ring of nothing was the halo of color, red—not cardinal, but flame color. There was no distinct line of mergement into the vast expanse of space that surrounded, but the sun-red, or flame-color, melted irregularly into the surrounding space, which did not appear clear and transparent, like the circle immediatly around the orb or globe, but slightly milky.

Please remember that it was not a prolonged vision, but an almost lightning glance, and not with my physical eyes, but with my soul's eyes. And while I saw, a voice said, "The light and color of the sun are its aura, produced by the emanations from the planet, just as the aura of individuals is caused by their thoughts, emotions, and acts. At this point the ego, the me, with unpardonable levity, exclaimed, "Why, the people up there must all be red-headed!"

The vision was gone; I opened my eyes, looking up at the pale moon as I did so. The voice said, "Yes, the moon's light and color are caused in the same way, and your earth has its aura too; but those living on it cannot perceive it. They can see it from other planets."

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By looking at the dates at the beginning of this letter, it will be noticed that the vision occurred on the 16th of September, 1899, and that the account of it, from which I copy verbatim, was written Sunday, September 18, 1899, I having hastened to set it down in black and white, lest some part of it might grow dim in my mind. All during the week that followed,—that is, from the 17th to the 24th,—I thought very often of my vision, and spoke of it to those around me.

After the surprise and awe of it had lost their first force, and curiosity became active, I desired to know the color of earth's aura. Curiosity became dulled, and a solemn, intense wondering took its place. Sittting on the same porch at about 8 p. m., on Saturday, September 24, 1899, watching the electric lights, and listening to the ocean's roar, I earnestly wished that I knew the color of the earth's aura. The voice said, "It is violet." I turned to my companion and repeated—"It is violet."

"What is violet?"

"Why, the earth's aura."

"How do you know?"

"A voice just told me so."

Several days later I chanced upon an account of a balloon ascension in France, by three scientists. Their object was to cross the Alps; the point they wished to establish, I do not remember, but this point in their minute record is branded on my memory: "At a height of 19.000 feet, the earth appeared to be seen through a *violet mist*." The account then proceeded to give scientific reasons for this. I cared not at all for their theories, but just hugged myself with joy. The voice had said that "the sun's aura is produced by the emamations from the planet." Thus the emanations from the earth, are violet. Can you tell why this is so?

Most sincerely and respectfully, I am

Mary H. of the J's.

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BOOK REVIEWS.

We have before us a number of booklets from the pen of Alice B. Stockham, M. D., who is doing a great deal of good in the new thought; we can heartily recommend these little books to our readers, as being well worth attention.

WEDDING BELLS is a pamphlet of 30 pages, containing "an elegant description of the scene that she witnessed in Bombay on her arrival there in December, 1891.

PARENTHOOD, a pamphlet of about the same size, contains many useful suggestions to parents, which the wide experience and deep thought of the author qualifies her to give. "Parenthood," she says, "teaches one how to train creative energy into power, to make it a source of bodily health, intellectual development and spiritual growth; through knowledge one is able to divert this great natural force into harmony, use and beauty."

TOLSTOI. A MAN OF PEACE. This is an excellent little work. A well-written account of a visit which the author made to the home the great writer, Count Tolstoi. It gives many of the peculiarities of the man, his family and surroundings, and of the habits of the Russians, of which so little is known. As the author is an earnest admirer of the Count, the work is naturally one of eulogy, and, no doubt, worthily so. The last part of the book is a generalized review of Tolstoi's works by H. Havelock Ellis. Altogether this work is one that will attract and interest many. These books are sold by Alice B. Stockham & Co., 56 Fifth Ave., Chicago, Ills.

OCCULT STORIES, by Chas. W. Close, Ph. D., is a booklet of 33 pages of reading matter, containing three short occult stories which are very interesting and well written. The remainder of the book consists of poems. Altogether it is a little work that will do much good in the way of causing people to think along lines occult and metaphysical. The book is very handsomely bound in white and gold, in imitation leather, and would make a very neat holiday gift. Price, 50 cents. Sold by the author, 124 Birch St., Bangor, Maine.

ELTKA. A monthly magazine in the form of a booklet of 44 pages. It is a handsome little work, and, to quote the editor's own words, "is published in the interest of those who are seeking the truth for its own sake. There being some truth in all things, no branch of philosophy, science, or religion will be accepted to the exclusion of any other." Subscription price, 50 cents a year, in advance; single copies, five cents. H. C. Wright, editor, 115 Marion St., Corry, Pa.

THE MODERN MYSTIC. A 16-page monthly, published by L. D. Lunt. The following is the editor's own review: "The Modern Mystic is the only journal of the kind published. It exposes fakery, gives instructions in Mind Reading, Hypnotism, Magnetic Healing, etc., interprets Dreams scientifically, gives your Horoscope, and Astrological Predictions for every day. Send 10 cents for sample copy, and and we will send you as a curiosity an Oriental Luck Coin, direct from the Orient." 60 cents a year. Address, The Mystic, 629 S. Oliver St., Los Angeles, Cal.

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EDITORIAL.

Owing to changes in the management of our office, and, perhaps, to uncertain chirography, there are some instances in which one name occurs in two places on our subscription list, with a slight change in an initial or a street number, and, consequently, two magazines are sent to one party. We will esteem it a favor if our subscribers will let us know of such errors, as we wish to make a new subscription list, correct in every particular. We hope that those sending in orders or subscriptions will use extra care in writing the name and address. It should be remembered that every letter of the name must be distinct, or there is an uncertainty. We frequently receive letters from parties of large correspondence, who sign their name regularly, and then, if it is not printed upon the letter paper, they print it with pen and ink, so that there can be no mistake. This is a good idea, and we suggest that our correspondents adopt this custome. It is because of the uncertainty of written addresses that editors of periodicals insist upon having addressed envelopes sent with orders. That is good, but it would be better to write the name and address so that there could be no mistake.

If any of our former subscribers have complete, Vol. XII. of The Esoteric, and will send it to us, we will either give them a year's subscription to The Occult and Biological Journal, or one dollar for the volume, and pay the cost of mailing it to us, providing none of the numbers are torn or soiled. We also want the following numbers of Vol. II; July, No. 2, 1897; August, No. 3, 1897; and March, No. 9, 1898. We will pay 15 cts apiece for these numbers, if some of our friends will be so kind as to send them to us.

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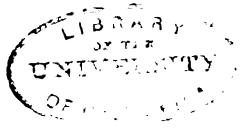
We are nearing the time when friends expect from friends some recognition of appreciation and sympathy, in the way of Christmas presents or New-Year remembrances. Some of us may not feel able to give costly presents, but how can we better remember our friends then by sending them some of the Esoteric books,—something that will be not merely a present, but a lasting benefit to the recipient; something that will cause him or her to begin a new year with added strength, a new source of inspiration and happiness, a new opening of power. We think that nothing could better prepare a friend for such conditions than to make him a present of the bound volumes of The Esoteric—say, Vol. I., Revised Esoteric, which contains a line of Practical Instructions for Reaching the Highest Goal of Human Attainment, practical and useful because in harmony with the divine and higher law; or a copy of Solar Biology, by which he may know more of human life, better understand himself and others, and thus be able to remove the cause of discord and trouble, thereby conducting his life more in harmony with the laws of nature, which produce health and happiness; or a copy of Seven Creative Principles, which causes the mind to think,--to think of God and nature, of how God is forming and reforming, building and preparing, worlds for our happiness and enjoyment; or a copy of The Narrow Way of Attainment in which are drawn the straight lines that must be followed in order to reach the high goal; or a copy of Practical Methods to Insure Success, which should be placed in the hands of the young in order to give an inspiration of knowledge, and to pave the way to a greater and nobler life and a successful career; or a copy of "Sweets," songs of soul inspiration, that quicken the love currents of a high and useful life. By using these as gifts, you not only confer a benefit upon your friends, but you enable us to confer similar favors upon others, and to continue to hold the light to the world. By sending us the purchase price of the work and the address of the party to whom it is to be sent, any of these books may be mailed directly from our office to any address in either America or Europe.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PREMIUM LIST.

This list will hold good until August, 1901.

To our many friends and patrons who may desire to assist in extending the circulation of this Journal, we offer the following books as premiums.

Rudyard Kipling's Works.

Vol. 1.—"The Light that Failed."
Vol. 2.—"In Black and White," "Under the Deodars," and Eight Short Stories.
Vol. 3.—"Story of the Gadsbys," and Nine Other Stories.
Vol. 4.—"Departmental Ditties" and "Barrack Room Ballads," including The Vampire, Recessional and Suppressed Poems.
Vol. 5.—"Soldiers Three."
Vol. 6.—"American Notes."
Vol. 7.—"Mine Own People."
Vol.8.—"Wee Willie Winkie," and four other stories of children.
Vol. 9.—"The Phantom Rickshaw." "The City of Dreadful Night," and Three Other Stories.
Vol. 10.—"Plain Tales from the Hills." Thirty-nine stories.

This complete set of Kipling's works, bound in linen, will be mailed prepaid to any one sending us 6 new subscriptions, with names and addresses. It will be sent in cloth for 7 new subscribers; in lambskin, 9 new subscriptions.

DESCRIPTION OF THIS TEN-VOLUME SET OF WORKS.

In size it is unique, a tall 16mo—the 12mo size is too large for the pocket and this "just fits." The type is large and made especially for this edition. The paper is the finest used in book work, the ink is the best, and the presswork is so carefully and daintily done that each page is a typographical delight to the eye. The set contains nearly 3,000 pages.

The bindings of this edition are something new in bookmaking, a patent thread sewing whereby the same effect is obtained as in the cross-stitching of the Oxford Teacher's Bible, so that it can be opened the full width and bent back until the covers meet, without straining it.

The cloth edition is daintily bound in delicately tinted linen, half flexible, which will wear like iron. The limp lambskin is a veritable Edition de Luxe.

SOLAR BIOLOGY.—For ten new subscriptions with names and addresses, we will send, prepaid, "Solar Biology," by H. E. Butler. See "ad" in this issue.

OTHER WORLDS THAN OURS.—For three new subscriptions we will send, prepaid, "Other Worlds than Ours," by Prof. Richard A. Proctor, the great astronomer.

This work is especially valuable to students of "Solar Biology," and those who are studying the mysteries of the heavens.

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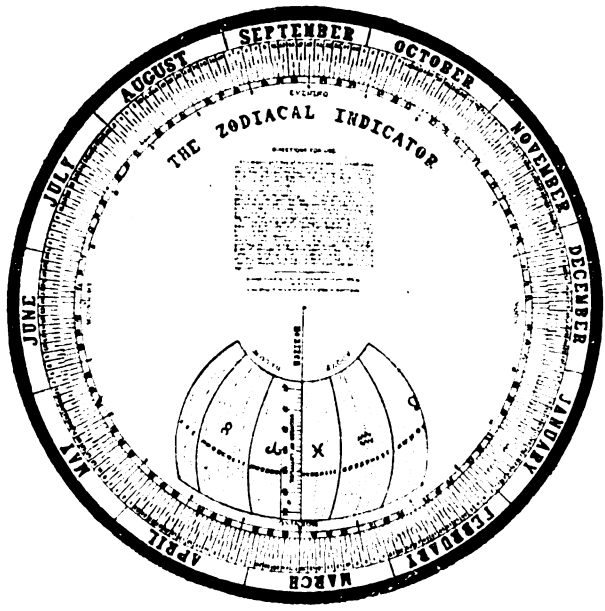

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PREFACE.

The aim of The Occult and Biological Journal is two fold: first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions; shows the correlation of the doctrines of the Orient and those of the Christian religion, and uses the wisdom of the past to throw new light on Biblical text; and, secondly, to those whose desire is individual unfoldment, it gives a special course of instructions; presents methods for increasing the amount of life in the organism, for its conservation and control, thus insuring the magnetic power so necessary to success in all directions. It studies the biology of the universe. Investigates the laws of life, tracing the course of its unfoldment from its origin until it reaches the perfection of the human organism. Calls attention to its uses and abuses. Its presentation of the esoteric sciences is concise and clear, always emphasizing their practical value.

Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

THE ESOTERIC PUBLISHING COMPANY is an incorporated body. It issues stock at $10 per share, the money received therefrom, as well as from subscription, being used wholly in the advancement of the cause it represents; that is, it is used in publishing and advertising books, the Journal, etc.

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THE

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DECEMBER 21 to JANUARY 20.

METHODS OF CULTURE.

We of the Western world who are seeking attainment through knowledge of spiritual power, and are in touch with the various schools of metaphysical cult, are thoroughly acquainted with the statement, "Thoughts are things." Whatever may be the diversity of the schools in regard to other points, all agree on this one proposition, amounting to a fundamental statement, that thoughts are creative. In circles and audiences of Mental or Christian Scientists who meet for concentration or for healing, we are accustomed to hearing from the leaders the words, "Let us hold this thought." Passing on to the Orient, we find the proposition that "thoughts are things" completely contradicted, and the method of attainment quite the reverse of "holding a thought." Here we are taught that our first effort must be in the direction of silencing and dismissing all thoughts, as well as words and forms. We are given to understand that it is a difficult process, but of the greatest necessity to our advancement in spiritual knowledge.

When in India, recently, it was our privilege to receive personal enlightenment on the subject of the Hindu methods of

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practice, from one who had made attainment in the Spiritual Life. The first words that we heard him speak revealed to us that we were in the presence of one possessing superior qualities, and altogether worthy of the title of "Master." Not satisfied with the teachings of Hinduism or of Buddhism, he had journeyed to England, and there had thoroughly acquainted himself with the English language, and the Christian Scripture. He fully accepted its teaching as the most enlightened in the world, and proceeded to write a commentary upon some of the books of the New Testament, superior to any that we have ever read, since his deep insight into the interior life enabled him to grasp the deep meaning of the spiritual writing.

A "Master" in India, is one who never refuses to give aid and instruction when requested to do so. In our first quiet interview, when we were asked to state what had been our method of practice and what we had been able to accomplish, our answer, as given in substance as a starting point was, that we could "hold a thought almost indefinitely." It seemed quite shocking in reply to hear, after so many years of effort in "holding thoughts," and with such marked effects in the healing of disease: "It is a useless process, and will not bring you into the power and wisdom you desire. Let your fixed effort now be to 'let go thought.' Cleanse the mind of all objective consciousness. Close the avenue of sense. Thoughts are not things," he emphatically said; "they are destructive of spiritual attainment, an enemy to be cast out. The canvas of the mind must first be cleansed of all its preconceptions, before the sacred impress of the Spirit can be placed thereon. Its action as of thought, and its reaction, must cease."

"But how is it possible to train the mind to become a blank," we asked, "and to silence or let go thought?"

"It is difficult," he replied, "but the reward is great. The process is this: Leave all companionship and go alone to any secluded place. It may be in the retirement of your own dwelling if no disturbing influence can intrude. Next take a position, as

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that of sitting erect in a straight chair sufficiently low for both the feet to rest upon the floor. My Master," he added, "assumed a position more difficult in order to conquer all possibility of sleep, for along with the enemy thought, that of sleep must be vanquished. Decide first, then, upon the position that you will assume, and keep this position unvaryingly. Go with determination, saying, 'I will not return to the external world until I have accomplished my object.' The attitude of mind is that of listening to something that is going to be said, of seeing something the like of which has never been shown. As thoughts come flitting through the mind, dismiss them, again and again, as you would fight the fire from your dwelling. Keep the soul open for the sacred message, with a greater intensity than the Astronomer, at the moment of deepest expectancy, fixes his gaze upon the eclipse for which he has been preparing, giving his undivided attention to the supreme moment. He who thus determines will succeed—perhaps after one, perhaps after many efforts—in dispelling the 'enemy thought'. Then comes that critical moment when the enemy sleep, would snatch away the prize. How on his guard must the neophyte be in order to conquer! If, or *when*, he through faithfulness has gained the victory, then comes, as it were, a voice, a word, which, translated into English, means 'that's it,' the turning point; when, lo! instead of the dark sleep that threatened to obscure everything, comes the 'illumination,' the revealment, and a victory is gained."

This Master assured us that his hours of rest are spent in this state of illuminated sleep. "The 'dark sleep' is a lethargic state of ignorance," he said, "and should, above all things, be overcome." He told us that one half-hour of 'illumination' was far more restful than hours of 'dark slumber;' that very little time was required by him for rest since making this attainment; that then it was the rest of the "living," and that the hours where fraught with refreshment, unfoldment, peace, wisdom, in short, all that the word he so commonly made use of—illumination—would suggest.

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I frankly confess that, after making several efforts, I failed to reach the much desired goal. I think the Western mind and life, both subjectively and ancestrally, are in a state of activity, externally, far more difficult to overcome than are the Eastern. I doubt if it is possible for any one to make the attainment, who lacks ancestral discipline in this particular direction, that the Hindu mind possesses. I believe that our modes of training must be different from theirs, as our manner of living seems to be, in almost every particular. However, I only give this as an opinion. There may be those in the Western world, who have already made the attainment, though I have never met any one who has made the claim of this acquirement. To me this is not in the least discouraging, and I draw from it this lesson: We are not to apply ourselves too closely to following methods of culture that have been worked out by other lives, but rather seek to find the key that will unlock our own dungeon, that we may throw open the doors and let the sunlight pour in upon us. There is a direct road leading from each individual to God, and our surest method will be in turning from all other paths to find this one. Shut out for a time all preconceived ideas and rules that have been given, while the mind is held open for its individual instruction. It will surely come, if the heart be pure and the purpose steadfast. If all evil practice be cast aside, and the life be unreservedly dedicated to a high and holy purpose, the illumination will not be withheld, and it may come when the eyes are wide open and the faculties are alert; when the mind and hands and feet are active in some useful employment, and the objective perceptions are fully awake to the beauties of creation.

There is no limit to the ways of the inflowing Spirit; no hard and fast methods, that one is obliged to follow in finding the Father's house,—the kingdom within. There is only one requisite; that is, to turn the face toward the light, and away

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from darkness; to distinctly draw the line between death and life, and serve the one Master. Between selfishness and service there is a great gulf fixed. We must abide on one plane or the other; there is no interchange between the two. The deliberate and fearless choice of selflessness will insure the requsite aids to the sure place of knowledge, and of its fullness,—illumination.

For my own part, I am deeply indebted to the "form of sound words" for my guidance upon the true path. The repetition of them to me is like a fortress of protection, or, greater still, it is like an electric wire, leading to a battery of supply, through means of which, by touching it, I am brought in contact, and faith, strength and substance are increased; a light flashes out across my path, and I again see the way before me, and take courage. The power of thought is still to me the power of the electric wire, leading to the fountain, where is supply. But in no case would I separate thought and action. A few moments in the silence are enough to insure direction, which means the performance of the highest duty.

I know that there are many ways leading to a consciousness of Eternal Light and Life, which is what we really want to find, and I have no criticism to make upon any of the means and methods adopted by earnest disciples of Truth, in their different ways and leadings; but I am so in love with the world in which the Creator has placed me, and so appreciative of its worthiness as my abode, so thankful and satisfied with the temple that has been given me to inhabit, that it is with difficulty that I close my eyes and become inactive for many moments. It is a joy to think of it all, and I still adhere to the power of thought,—the power of conveying thought into action, the power of expression, only eliminating and "silencing" any morbid negations of health, strength, wisdom, love and happiness, here—now—to-day.

M. A.

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WHAT IS OCCULTISM?

The study of the occult, or an effort in that direction, seems to be almost a mania at the present time; it is a fad, and yet among all its students there are few who have anything like a correct idea of what they are seeking. Most of them think that there is something that they can learn, either from the old books or from some master, which, in some mysterious way, will give them occult or magical powers. This is as erroneous as it would be to think that a man of great physical strength could tell another how to become as strong as he, and that the telling would impart the strength. Everything that belongs to the occult or magical is a matter of growth and slow development. Occultism is, first, a correct understanding of the laws of nature; second, an understanding of one's own nature; third, an application of methods by which certain powers and faculties, which are normal, may be strengthened and increased and brought wholly under subjection to the mind and will. In reality, all that there is of magic power comes from a well developed will, and a mind so cultivated that it can think and feel whatever it wishes to think and feel, and so focalized that it can think or feel one thing as long as it desires; in other words, it is the faculty of concentration of the mind and will. Here, again, is another point of error in the conception of the ordinary student of the occult. It is an error, however, that no one who has become master of these laws from the truly divine standpoint, would rectify openly.

All the mystery of occultism resides in the character of this will power. Among the students of the occult there are undoubtedly a great number who obtain certain powers which will

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enable them to influence and affect others, regardless of the space between them and those whom they wish to influence. The beginning of the practical use of magic in America was Mrs. Eddy's Christian-Science treatments. She, as well as many who followed her directly or indirectly, came reasonably to the conclusion that, if they could heal the diseases of an individual at a distance and change his mental action, they could also produce diseased conditions in others. They likewise concluded that if they could change the mind and remove diseased conditions, they could also influence people to patronize them and to send them money; in short, that they could use these powers to claim wealth. This is the beginning of what was anciently known as "black magic" simply because it was the occult powers set in motion for the gratification of the selfish desires of the individual, or for the gratification of vengeance upon some one who had angered him. There is at the present time almost as much of this at work among so-called mental healers of the different schools as there is of what was anciently termed "white magic," which means simply, in contradistinction to the black, that the power is used for the benefit of others, and, in a general sense, in an unselfish manner.

When we commenced the publication of The Esoteric years ago, the Blavatsky work and so-called Theosophy had begun to attract public attention, and they had even then discovered that the powers of magic resided in the will, or, in other words, that its foundation was in psychological influence, and we were often asked to write on that subject. We refused, however, knowing, as we did, the wonderful powers resident there for evil and the comparatively small degree of power for good, if placed in the hands of the general public. But any cult that will pay always has its teachers , regardless of results; and, consequently, there are now magazines springing up every few months, devoted to psychology, suggestive therapeutics, etc. etc., so that,

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taking into consideration the mental healer, the teacher of psychology, and the student of Oriental magic, there are instrumentalities through which any one who has the desire to study, and has the concentration of mind, may obtain more real knowledge on occult lines here in America than in India or anywhere in the world. Even the Oriental magazines are copying very largely from American authors on these subjects.

The evil of psychological influence, which, as we have stated, is the basis of magic, is that it is coercive of the will of an individual, and takes control of the mind, desires, and even of the disposition of its object. It does not matter whether the purpose in the mind of the operator is good or evil, if it takes control of the will and disposition of another, it must of necessity be foreign to the real nature of that individual, for no two people are alike; therefore the motive power not being in harmony with his own nature, it cannot express it in a normal manner, so that, sooner or later, his real disposition will gain sufficient directive power over the influence projected into him to become a guiding force. Now, the animal propensities are the strongest factor in human nature, and are only brought into subjection by the suggestions of the real, normal, higher self acting through the mind; consequently, in the absence of this factor, the person will invariably begin to act from his lower sensual self. Therefore, while a bad man may be apparently reformed by psychological influence, it will be only apparently so; for in a very short time all the inherent evils of his nature will become dominant, and the apparent reformation will be merely a means by which the individual is enabled to do more real mischief in society than he would have done if the normal action of his life had not been interfered with. Again, if a person is put under the influence of another mind, whatever of evil there is in the mind taking control, will take form in the mind of the one controlled, so that it is very much

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like vaccination,—the impurities in the blood of the individual from whom the vaccine matter is taken, are inoculated into the system of the one vaccinated. The same thing is true of all such suggestions, whether by Christian Scientists, mental healers, so-called, or by the system of suggestion or psychology as a therapeutic agent.

The study of magic in the general sense, as it exists among the people of the present day is, in nine cases out of ten, pursued for the sake of the powers to be obtained thereby, that the student may exercise those powers over others, causing them to do that which he would have them do, and that he may make the forces of nature serve him. There is a great deal said—*sub rosa*, however—about men having attained such control over nature's forces as to have the elementals do their bidding. Now, the elementals are known to be the lowest forces of nature, or nature spirits. They are the embodiment of all the lust, evil passions, and evil tendencies of the race of mankind. In order that these elementals may serve an individual, they must, at least in the lower phases of magic, be served by the individual in exchange for their help. For instance, we are told that a certain leading occultist became angry with a person and swore that she would kill him through space. This was one of the principal teachers of the Oriental magic of the Occident. If the elementals, vicious and wicked as they are supposed to be, were obedient to the will of this individual, they would give all their powers to the execution of her will to kill the one with whom she was angry. If it were the disposition of the person to use the occult powers, claimed to be possessed, by continuous focalization upon the object of her anger and by a certain kind of suggestions, it might cause him a great deal of annoyance, and if he were weak-minded and believed that magic power could kill him, it would probably do so.

Here is a side of this occultism, which, above all others,

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should be understood; namely, that no elemental or magic-working suggester can injure another person in the slightest particular, directly or by the laws of thought transference—impressions upon the mind of one that evil is being directed against him through the powers of magic—if he realizes the fact that no power can touch him, and simply ignores the suggestions; for magic power can have no effect, if it be simply ignored. On the other hand, if the person keeps thinking about it and believes the magic workers can control him and accomplish their designs, he will bring about the evil results by his own volition and thought; in other words, there is no power outside one's own self that ever was or ever will be known to the magic-working people, that can injure another. The only injury that can be wrought is upon the weak-minded one who is made to believe that he is being injured in a certain direction, when his will becomes dormant and he surrenders to the influence passively. For instance, I knew a colored man in Springfield, Mass., years ago, who through mental-suggestion, black magic, was made to believe that his eyes were shut perfectly tight and that he could not see. That impression never left his mind for a moment, and, consequently, he went about the streets totally blind, with his eyes closed, and he remained in that condition for years; in fact, I do not know but that he has been under that belief up to the present time. The fact remains, however, that no one can be affected by another, unless by his own volition. All phenomena produced by psychological influence come directly under this head; and no one can be psychologized unless he surrenders his will to another. Therefore the essential thing on the part of the individual is to strengthen the will power, to cultivate self-confidence and self-reliance, and parents should teach this to their children; for thereby the coming wave of black magic, now beginning to sweep over the civilized world, can be made powerless.

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USEFUL INSTRUCTIONS.

(New Practical Methods.)

IV.

In pursuance of the thought that we have been just considering, that we should walk and live among men as their peers in every particular, we should be not only apparently equal to them in all things, but should see to it that in moral habits, uprightness of life, in our thought, comprehension of knowledge, we are not inferior to any one. In order to accomplish this, it may be necessary for some, yes, many, who have not had proper drill and culture during their childhood, to develop in themselves a condition of positive perseverance, energy, and self-control. First, we must comply with nature's law, which is, that form expresses character and mental states, and that form also produces character and mental states. These things are always interactive. For illustration, if a person walks about with his chest drawn in and his head down, he lacks energy and force, and will realize that there is in the mind a peculiar stupor, a consciousness of incapacity, of weakness. On the contrary, if he moves forward with his chest thrown out, abdomen drawn in, shoulders back, and head erect, he will produce in himself a consciousness of power, energy, activity, health and vivacity. Not only is such a consciousness produced by a proper position of the physical body, but that consciousness itself is intensified by the mental states of others, who, when they see a man with his head up, shoulders back, and sternum to the front, recognize that the man is alive with energy; they are impressed with an idea of his inherent power and general ability, mental and physical, and they reflect that thought upon his mind,

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which stimulates in him like conditions, and enables him to manifest them. It is a law in nature that if one takes the form of an effect, the spirit of that form will flow into him and create similar conditions.

A thought in this connection, which is, perhaps, not commonly recognized, is the powerful influence of other minds upon the mental and physical states of an individual. The wave of mind-healing that is now sweeping over the land, has brought to the front the importance of holding right thoughts concerning others, in order to help and strengthen them. On the other hand,if we wish others to hold right thoughts concerning ourselves, we must appear right in all our external life; for no matter how kindly disposed a person may be toward us, if we hold a wrong attitude of mind and manifest a wrong appearance, he cannot avoid thinking of us as he sees us, and his thoughts become to us a psychic suggestion and a potent energy in the production of error. Again, if one walks with a swaying motion, from side to side, an impression of carelessness is made upon the mind of the observer; and, in like manner, every condition manifested by us in peculiarities of motion, is impressed upon the minds of others, who, in turn, reflect the impression upon our own mentality. And further, no one can walk with a swaying motion, as if his limbs were loose and had no energy in them, unless there really exists within a feeling of weakness, vacillation, indecision, a deficiency of firmness, of direction of purpose. Therefore, every one should make it a rule of life to walk straight, to move directly forward, keeping a consciousness of strength of will and power of purpose active in the body as well as in the mind. When you undertake to do a thing, act with a will, with decision and precision; for it should be remembered that the presence of life means power, and that the presence of death is manifested in weakness and

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relaxation and weakness. (More in this connection will be given further on.)

There are poisons enough in the atmosphere by which we are surrounded, to destroy the body in one week, if the resisting power of the mind and will were not kept active, there is poison enough in the food that we take at every meal to destroy the body, if the resisting power were not kept active; therefore the necessity of cultivating the will of resistance, which is properly the will of energy, arising from a consciousness within one's self of power to do and accomplish.

Just here we meet that to which we have before referred as faith in our ability. The man who succeeds in life is the man who feels that he has within himself the power to succeed, and that nothing is able to hinder him; he is the one who makes up his mind to go forth conquering all obstacles. Such a person is immediately recognized among his fellows by his movements, general form and bearing; by the form of his thought and manner of expression. He always speaks decidedly in regard to matters that he has thought over and decided upon—not only decidedly, but confidently, almost defiantly. At the same time, the man of wisdom and true mentality so guards his words that they are never offensive, harsh, or arrogant. The voice should be modulated to suit the occasion, let it be what it may. There is no power in the universe like that quiet, harmonious, well-ordered expression.

It should be remembered that, not only are our words the expression of our thoughts, but that every movement we make, every gesture, including our manner of walking, the position of the body and the head, are all the expression of the interior activities of the mind. Our military academies and other schools of drill, but especially the military schools, while perhaps not fully understanding all the law in this connection, yet intuitively comply with it in drilling students in the motion of

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the body, in teaching them how to walk, how to stand, right gestures in expressing thought, and, in short, in insisting upon the cultivation of a right appearance under all circumstances.

The motions taught, however, are chosen in view of the profession for which the student is supposed to be preparing himself,—that of a warrior. The warrior, of course, is the man of conquest, supposed to be the conqueror. Our life is a continual conquest, from early infancy to declining age there is no period of man's life in which the work of conquest is not necessary to his existence; consequently, it is generally recognized that no college now in existence, imparts to the student so important a line of culture and development as our military academy. Nevertheless, in all schools for education and development of mind and body, there is nothing taught or practiced but what has been the result of the recognition of nature's laws. These methods have largely originated in the inherent instinct of the child; its play is simply a series of gymnastics, of methods for mental and physical development. In the play of children associated together may be found, not only the methods taught in our colleges—in a state imperfection, however—but also those practiced by the pugilist and in the animal phases of life.

The object of this line of instructions is to present methods by which the higher faculties of the mind and soul of man may be brought into activity, and by which the body, which is the expression of man's interior self, may be properly drilled and taught to express the highest impulses and noblest characteristics; therefore we would suggest that the young men and women who are seeking the highest mental and physical spheres of existence, organize for the purpose of taking a drill in military movements. If throughout the country there were organized societies of high-minded young men and women, whose fixed purpose was to elevate all the

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powers within them, they could adopt all known methods for self-culture and development, have regular periods for military drill, gymnastic and Delsarte exercises, and, in short, incorporate into their exercises every available means for developing the body and mind. If each mind were intent upon contributing its part of knowledge, of culture and methods for accomplishment, such an organization would soon grow into one of the grandest institutions for individual development known to the world at the present time.

This thought of conquest, active in the child life and in the life of the young man of knowledge and power, when carried into every department of life, is the source of growth and development. One of the principal reasons why men cease to grow and develop and begin to decline with age, is that the buoyant energies are allowed to relax and diminish; and with the diminution of the spirit of conquest in the individual comes ossification and the manifestations of age, and finally death. Whereas if the person would recognize these activities as one of the potent factors in his onward course, and would so live as to cause these hopes, aspirations, and efforts (the work of conquest) continually to grow within the breast, age and decay might be held off, perhaps for centuries. The thought of immortality in the body is now beginning to assert itself in many minds, and if it is ever attained—and we believe that it will be attained—this thought that we are endeavoring to impress upon the reader will be one of the prime factors in the preservation of the human family. The idea of conquest over the adverse forces of life and attainment should be carried into methods for keeping the body free from disease.

(To be continued.)

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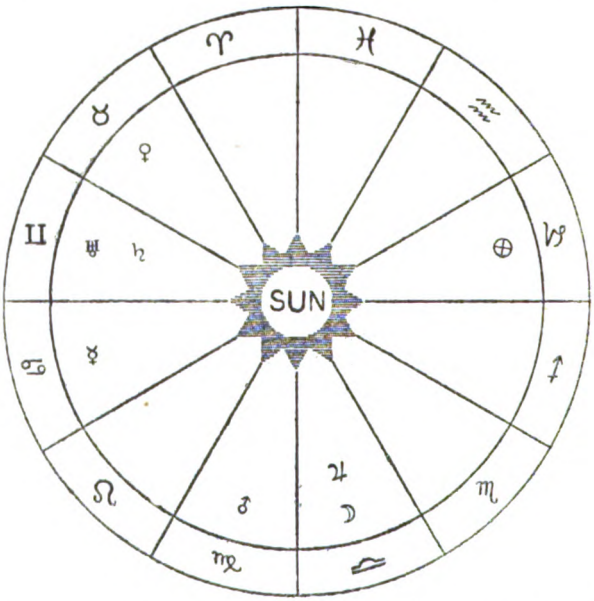
WILLIAM EWART GLADSTONE.

As the December issue of The Biological Journal will be distinctly a Capricorn number, the writer will briefly unfold the delineation of William Ewart Gladstone, born December 29, 1809. This preeminent personage illustrates, among the English speaking people, the real possibilities inherent to those born in the sign of Capricorn, and we will trace it biologically, step by step.

William Ewart Gladstone, Nat. Dec. 29, 1809.



Earth	(⊕)	in	Zodiacal	Sign	of	Capricorn	(♑).
Moon	(☽)	"	"	"	"	Libra	(♎).
Uranus	(♅)	"	"	"	"	Gemini	(♊).
Saturn	(♄)	"	"	"	"	Gemini	(♊).

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Jupiter	(♃)	"	"	"	"	Libra	(♎).
Mars	(♂)	"	"	"	"	Virgo	(♍).
Venus	(♀)	"	"	"	"	Taurus	(♉).
Mercury	(☿)	"	"	"	"	Cancer	(♋).

ELEMENTS.		TRINITIES.	
Fire,	None.	Intellectual,	Three.
Earth,	Three.	Domestic,	Two.
Air,	Four.	Creative,	Two.
Water,	One.	Serving,	One.

It will first be noted that the Earth was in Capricorn, and the Moon in Libra at his birth. (See circle.)

The pedestal upon which he stood and looked out upon the world, at the outset of his earthly career, was thus typified outwardly by the goat and physically by the knees.

His polarity in Libra—the Scales—adds mental balance to his strong aspirational nature, and unitedly they lay the foundation for the wonderful career which followed. Therein aspiration and intuition clasped hands. The knees, which could have been used in getting down, were only used in climbing up. They became always "the feet of prayer."

The great planet Jupiter, also in the sign Libra, brings physically and metaphysically an immense power to bear upon his every step in life. The ideality which always attends Jupiter's position finds expression here in the seat of the intuitions, and thereby all his work is along the line of that ideal fineness which can only proceed from those who are strong in interior apprehensions.

The position of Uranus in Gemini induced an earnest outreaching for knowledge appertaining to the finer forces of nature, as well as to the occult and the metaphysical; and his life work shows how his scholarly attainments and thoughtful meditations transmuted that knowledge into wisdom.

With Saturn also in Gemini, the calmness, orderliness and

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thoroughness of his pursuit of knowledge became established, and the Philosopher an inevitable part of his being.

But Mr Gladstone had Mars in Virgo, which was, indeed, something to overcome. Many would have allowed the enemy of good digestion and fine discrimination to have shaped their lives somewhat, but the metaphysical and intuitional rose triumphant above it, and Mars was conquered.

With Venus in the sign of Taurus, he was endowed with a true love of the occult as well as fine brain power. It watered his life, a stream of unmeasurable fertility, of interior and subtle power, whereby his expressions in his speeches were oftentimes almost beyond the immediate comprehension of his listeners.

Mercury—as Messenger of the Gods—was exceedingly important to him in the sign Cancer. In a physical sense it made him strong in lung power, and thus vitalized his entire being. In a metaphysical sense it opened the door widely into the Holy of holies in the domestic sphere, and home becomes sacred unto him. The history of his life attests this. His wife's devotion to him, amid all his long, varied, and pressing mental labors, was keenly appreciated by this wonderful man, and found its basis largely in his inherent love of home and family.

The business trend of his nature from his Capricorn birth, when combined with this equal trend toward the home and all that it implies, broadened his life into genuine statesmanship for the masses. Although Queen Victoria desired to knight him, he felt, like our own Lincoln, that his duty was to be the "Great Commoner" and thus act with and for the people.

Called and recalled to be Prime Minister of the United Kingdom, he felt always that, as one of the tribe of Judah "the government was upon his shoulders," and both conscience and judgment were exercised for the amelioration of humanity.

His aspirations and scholarly attainments enabled him to stand upon the mountain top, and inspire many. He

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exemplified the grandeur of the Capricorn nature in its many-sided possibilities, and as students of the language of the planetary forces, we may well thank God that the "grand old man" furnishes us, in his unusual career, so fine an illustration of their prophetic teaching. Libra.

ERROR MORE PALATABLE THAN TRUTH.

It is undoubtedly true that, at the present time, the majority of the human family find error more acceptable than the truth. There exists a great body of people among whom, but a few years ago, thought became sufficiently awakened to throw them out of the old ruts of the church, with its dogmas, and to cause them to come gradually into the new thought,—that of the power of mind, and the control of the physical body for the purpose of keeping it in health and vivacity. But the human mind is like a pendulum, which, loosened from one side, swings to the other extreme. These people have swung from the side where the continual prayer was, "We are miserable sinners, and there is no health in us," to where they first recognized that there was health in them by virtue of the Spirit of God, which animates and is the source of all life. But not satisfied with stopping there, and quietly and earnestly approaching the fountain from which they have obtained all that they are, they have swung into a more radical error than the first; namely, that if the Spirit of God within is life, then "I am life, and, therefore, I am God." After this but one step further was necessary to lead them into that hopeless condition expressed in the words, "There is no other God but the God in me and in the human family." Consequently, many of them have plunged into the gratification of their sensual desires and appetites, and would make the god within serve in the gratification of the lower and sensuous part of their nature.

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One thought, however, should be recognized, and many people will soon accept it, which is, that the only evil in the world is good perverted, and that the God principle within the human family being very good, by perversion may become very evil, the very devil. When, in the many advanced-thought magazines, I read the words, "I am God", I cannot help the realization forcing itself upon me, that they are using the wrong words. In many cases it would be more truthful to say, "I am devil;" for it is the work of the devil, or adversary, to promulgate error and to deceive the people into following their appetites and passions. That there is a foundation of truth in this declaration, there can be no doubt, but that foundation is like the familiar saying, "The oak is in the acorn." But is the oak in the acorn? Stop and think. Take an acorn, and, if you please, water it, but keep it away from the earth and sunlight. It is barely possible that you may cause it to sprout from the substance within itself, but that is as far as it can possibly go in becoming the oak, unless it is placed in the earth and in the sunlight, and is furnished with an abundance of water, so that it can draw in from the elements outside of itself the requisite material for a continuous growth. And when it has thus grown and become a tree, how much of the original material of the acorn exists in the tree? We must admit that the acorn could hold, within its own cubic dimensions, but a diminutive part of the great oak.

Let us imagine, for a moment, that the acorn says within itself, "I am the oak, and there is no oak outside of me." The acorn would then cease to reach out and gather the elements that would enable it to become an oak; it would cease to pray, to desire, and to love the source from which it must gather the elements that would enable it to become an oak. Such an acorn would never be anything but an acorn; it could never be an oak. And so it is with these people. While the germ of Divinity

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is in all life, for God is the Creator of all things, yet it is only a diminutive germ, and that little germ cannot grow unless it recognizes the fountain from whence it came and reaches out in soul yearning and desire, prayer, to that source that it may live and grow from the substance of Divinity. It is a universal law found in all vegetable life, in all animal life and mental existence—that every seed brings forth its kind, and whatever may predominate in the germ, will characterize that which it produces. Not but what in all seeds are all elements, but some of the elements are in such infinitesimal proportion, that they are made to serve the element that is in predominance; and that predominating element of the seed is what gives to the plant its specific and distinct quality.

The same thing is true of animal life and human thought. "All is thought, mind, or spirit." you say. Well and good; so it is. But you are just a little seed dropped into the earth by the divine hand. You, unlike the germs that bring forth vegetable life, have developed the power to control and give predominance to any elements inherent in your organism: and if you give the predominance to the spirit of selfishness, self-gratification, lust, and all inverted desires, including greed for wealth—which is being made a prominent feature of the mental science teachings of the present time—you are thereby suppressing the spiritual qualities, the divine essence, and are giving pre-eminence to the inspiration, growth and development of the lower elements of your existence. Paul expressed a great truth when he said: "The carnal mind is not subject to the law of God; neither indeed can be." Again he said: "To be carnally minded is death; but to be spiritually minded is life and peace."

Another thought that is rapidly taking form in the minds of the new-thought people is that of the immortality of the physical body, but they think to find it through the develment of the animal functions. Some of these people however, hope to grow

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and develop by the power of mind, and so overcome the influence of death in the body, while they continue to gratify and give predominance to all the lower senses and passions; in other words, they go on producing death in their bodies by wasting their life, and expect to be able to hold mind power sufficient to overbalance the waste and obtain immortality; but they forget that the power of mind is dependent upon the amount of life in the body, and that there is no act which sins against the higher principles of life within them, or wastes the fountains of that life, which does not react upon the mind and destroy the ability to hold the thought by means of which they hope to overcome death. As they open the door and invite in the death element, it becomes a powerful mental factor in the organism, and every time they say "I am life," the echo from deep down within the soul is, "You are dying; I, Death, am here and own you." Yes, through a powerful will one may, for a long time, keep up the cry, Life, Life, Eternal Life! and in part convince the reason that one has it; yet the grim monster, ever active through the gratification of sensual desires, continually disputes the assertion and gradually binds its victim closer and tighter, until that voice of exaltation grows weaker and fainter, fades and ceases to be; the body dies and returns to its earth.

We are here as products of the word of God, that spoke the worlds into being, and all the laws of that Divine Nature must be complied with in order to grow into its likeness, and to develop immortal existence within ourselves. We cannot apply a few of the laws of life, neglecting the essential ones, and still grow into immortal existence. If you plant a tree you cannot expect it to grow unless the condition of the soil is all right, unless it has plenty of water and sunlight, and a climate suitable to its growth. If these conditions are neglected, the tree, instead of growing, will die. If they are in part neglected, the tree will become scrubby and imperfect, and vir-

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tually useless. Can you expect immortality while you are complying with, perhaps, only one of the multitude of laws requisite to obtaining it? If so, you will be disappointed. You say there is no evil—put your hand in the fire and see if it is not evil to you; it will certainly burn your hand and make it sore. Take poison, and if it is the right kind it will kill your body. "But," says one, "we can overcome even poison." Yes, you can overcome some poisons that would otherwise kill you, but there are others to which you would succumb, and so it is with all that is in the universe. You must live in such a manner that you have within yourself a fountain out of which you can create. By means of our riches of life we are made conscious of power, without which the mind fails, and the ability to overcome the poisons that we inhale with the air we breathe, or take in with our food will, sooner or later, desert us, and the spirit of the poisons become master.

The present condition of the new thought is that of all newly awakened life. The moth that is just awakening to existence and to the very lowest rudiments of thought, sees the light and and is charmed by it, rushes into the flame and is destroyed. The new-thought people have just begun to awaken, and have but one idea: they behold the glories of the one life, and, refusing to see anything but the one thought, they rush headlong into the consuming flame of God's own existence; for God is a consuming fire. We believe and hope that there are many of these people who will be wise enough, and who have grown large enough, to grasp other thoughts, and to realize the necessity of obtaining all truth; for the one little fact that we live from God is not sufficient—all the conditions requisite to the maintenance of that fact, as well as all facts of being, must be taken into consideration, in order that that beautiful tree of human existence may be planted in genial soil, with proper sunlight and water, and grow from all the

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qualities provided by the Divine Father. When the Nazarene said "Ye shall know the truth and the truth shall make you free," he did not refer to some fraction of the truth, but to the whole truth; and no intelligent person can say of any one line of thought, this is the truth, for there is nothing true of itself and there is nothing false in itself. All is true when in lits proper relation to everything else, and all is false (ineffectual) when not in its proper relation to everything else. As a friend we would ask you, whoever you may be, to stop and consider: do not as the moth, fly into the flame and destroy yourself by the one idea now prevalent among the many.

WAITING.

BY PAUL AVENEL.

"Only waiting till life's journey is a little longer grown,
Only waiting till the darkness of this long Earth-night is flown,
Only waiting for the sunrise that will come across the sea,
Only praying for the angel who will come to rescue me."

Only waiting till the conflict of this pilgrimage is done,
Only working till my ransom and beatitude are won,
Only longing for the herald who will set my spirit free,
Only praying for the dawning of a blest eternity.

Only waiting till my triumph and my victory begin,
Only working till the harvests and the fruits are garnered in,
Only longing for the echoes of Time's storms to pass away,
Only praying for the splendor of an endless summer day.

Only waiting till my spirit has achieved its mission here,
Only working till my title to inheritance is clear,
Only longing for my birthright in the realms of bliss above,
Only praying for the passport that secures eternal love.

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CAPRICORN.

Golden Brown.

The great wonder of the sign Capricorn, the mystery of the number ten—who may reveal it? It is the secret of the first that is the last. "I am He: I am the first, I also am the last." Even so, Lord; and wrapped in the untold glory of the Last, may we reverently lift the veil, and in humblest thankfulness receive the holiest revelation of all, the divine mystery of the First.

But once does human science speak in the accents of Divinity: in the language of numbers alone she has heard and repeats to us the converse of the gods, in its absolute and all-embracing perfection. No radiant message flashes through the depths of space from one great world to another, which is not voiced by the eternities in this cosmic tongue; and amid all the worlds of all time and space, no creative thought has thrilled the darkest recess of protoplasmic consciousness, of which the God of life and form does not discourse to us in the unmistakable terms of this universal language of numbers. Wonderfully is the story of creation told in its unbroken and majestic rhythm of Ten, for when Nine (Teth, the serpent, the circle) completes the circle of life, the first bright power of the cycle beyond appears, adding its strength to the completement of what is past, and in the number Ten, we meet the new and the old, the first and the last, the Alpha and the Omega. Then, in radiant order, each succeeding potency of that higher cycle descends to add its own luster to the growing effulgence below, until, at the end of the second series of Nine (90, or 00), the perfection of the second circle is attained, when two cycles receive the initial power of the third and more glorious circle beyond, and in the 100 the second beat of creation's mighty rhythm is heard, to give place, in its turn, to the 1000, the completeness of the third great circle of time and progress. And thus, in glorious increment, circle after circle, Nine after Nine, mounts in an infinite sequence of Tens. We count the circles of life on, on— up, up, until "the number of them is ten thousand times ten thousand, and thousands of thousands," and human language can do no more for us, the human eye can see no further, and even imagination has grown dizzy in its upward flight, and yet we know that forever and forever extend those circles, that infinite stretch of Tens.

It is in the Tenth Sign of the Zodiac, the Sign of Capricorn, that we meet all the weight of this sublime mystery; for, throughout the ascending series, each Ten holds within itself its own creative circle, the perfection of its own Nine, and by virtue of the descending power of the Divinity, the Holy ONE, of the celestial circle beyond, it has become the Ten. And, as did the mother of Judah (Capricorn), "now will I praise the Lord", in that he hath vouchsafed unto us "the riches of the glory" of this divine inheritance; for as we close the mystic circle, and pass into the holy consummation of the sign Capricorn, into the sacred presence of the Last, that completeness of all that we have known, lo, the veil that has covered the Holy of holies is lifted, and in reverence and in wonder we bow before the divinest mystery of the First, for in Capricorn abides the mystery of the divine birth.

As the Holy Place is unveiled there streams forth from its burning center the the light of the unknown, and bathed in its splendors, our consciousness is lost in the refulgent presence of the Celestial, the new-born Son. We do not quite understand the great wonder of it, for we have passed into the untried and unimagined glories of the new, our entire being, our circle of the past, has met and been joined to the Holy One of the circle beyond; and yet we have learned the grandest, the ultimate truth of all life,—that Capricorn brings the circle of perfected experience and lays it at the feet of the Divine Son, who springs into being through the Holy of holies, the Libra (Reuben, meaning "Behold, a Son!"),the sign first in creation's order.

The circle of earth, the earth-globe, is brown,—it is to us the cosmic sum of all the past, and the cosmic and the human life know the same law,—but in the Golden Brown of the Capricorn, we see the light from the Holy Place, the glory of the New, shining behind and through the somber hue of earth.

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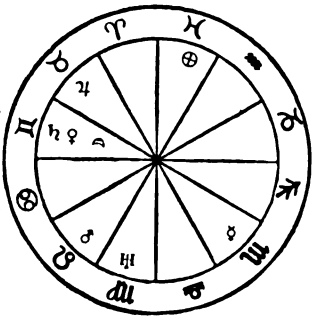
DELINEATION OF CHARACTER.

We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

G. W. March 11, 1840, 12.30 a. m. Colchester, England.

Trinities.		Triplicities.	
Intellectual,	4.	Airy,	3.
Maternal,	2.	Watery,	2.
Reproductive,	1.	Fiery,	1.
Serving,	1.	Earthy,	2.



RISING SIGN—♏.

At the time of your birth the earth was in that restless, anxious sign Pisces, and you are led out through Gemini, which is also a restless, active sign, which governs the hands: Saturn and Mercury are both in this sign, leading and governing your life. Your rising or body sign is Scorpio, which enables you to hold in abeyance the restless Pisces nature, and makes you quiet, rather staid and dignified in bearing. Your hands are very dextrous in whatever you wish to do. Have a vitality transcending that of the ordinary man, and, therefore, great physical endurance; but you do not like to work hard and would never perform physical labor. You have a good scientific mind, and are a lover of art, literature and poetry; of luxury and elegance. Are rather peculiar in your ideas of personal appearance; have fine intuitions, and are somewhat attracted to the occult and mystic. Judging from the position of Jupiter in Taurus, you should restrain an inclination to gratify the senses. You would be very successful as a public speaker, as a teacher, or as a surgeon. With ordinary care your health should be good, and you should live to a good old age.

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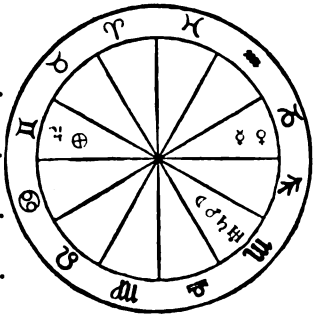
Mrs. L. C. F. June 17, 1853, noon.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	2.	AIRY,	2.
MATERNAL,	0.	FIERY,	0.
REPRODUCTIVE,	4.	WATERY,	4.
SERVING,	2.	EARTHY,	2.



RISING SIGN—♍.

Your base and body sign are characterized by Mercury, but Jupiter in its home position and in your earth sign, gives to the Gemini all its qualities: it imparts knowledge, clear understanding, orderly conception, and harmonizes much of the restlessness of the Gemini nature. These characteristics are led out and dominated by the moon, Uranus, Saturn and Mars in Scorpio, which places your nature between two extremes; the one, open, free, and expressive, and the other, subtle, silent and obscure, in the sense of *unknown* to your associates. However, these positions give you great vitality and inclination to the regenerate life; and no doubt you have many remarkable visions and a strong leaning toward magic, pure and simple. You should be very careful not to allow yourself to study the principles of magic, but rather study the laws of nature and try to bring yourself into harmony with the God and Father of all, the Creator of the universe. There is an inconsistency in your nature, as you have a great inclination toward the occult and at the same time are materialistic; but, as you are a woman, the occult will dominate.

You would be very successful as a writer of fiction, especially of stories of occult tendency. Be calm and restful; live in the mind and control the passions, and all will be well with you.

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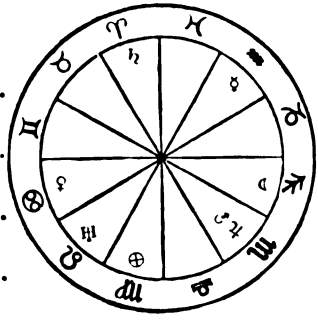
J. S. N. Sept. 10, 1834, 9.25 p. m. Yorkshire, England.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	1.	AIRY,	1.
MATERNAL,	3.	FIERY,	3.
REPRODUCTIVE,	3.	WATERY,	3.
SERVING,	1.	EARTHY,	1.



RISING SIGN—♊.

You were born with three extremes of nature: Virgo with a Gemini body, puts you under the rule of Mercury; Sagittarius polarity leads you out into the influence of Jupiter and Mars in Scorpio. Were it not for your ideals and the culture which you have had, you would be very eccentric, impulsive and quick tempered, striking at your best friend mentally; yet you have a loving, tender, sympathetic nature, and a great ideal of home and family. Are a man of intuitions, and Saturn imparts to your mind order and harmony, so that, notwithstanding your peculiar impulsiveness, you will undoubtedly make life a success. Uranus in Leo allies you to the occult and mystic and to the subtle forces of nature. While you are sensitive, yet your sensations are, in a way, not controlling, because they are not as keen as they would be were Mercury not in Aquarius. Mercury is in the interior of the triplicity of which your body sign is the expressor, and your base belongs to the feminine earthy, which gives you a solid foundation for a structure of wealth and position in life; but you should constantly guard against the influence of your polarity, in order to avoid hasty speaking, too quick and impulsive action, and should cultivate quiet harmony of motion. Music will be to you a tonic and the best medicine for your inclination to dyspepsia, especially if listened to just before eating. You should never eat in a hurry or when your mind is filled with business cares.

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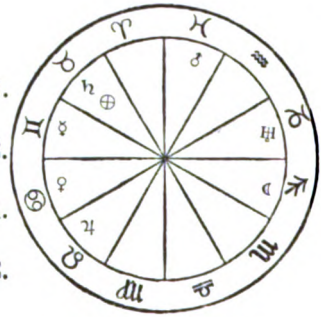
G. B. April 22, 1867, 1.55 a. m. Alloa, Scotland.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	3.	AIRY,	1.
MATERNAL,	2.	WATERY,	2.
REPRODUCTIVE,	1.	FIERY,	2.
SERVING,	2.	EARTHY,	3.



RISING SIGN—♑.

You have a good foundation in the earthy and material signs, having Taurus as a base and a Capricorn body, led out by the executive sign Sagittarius. Are apt to be too quick and positive; and if you fail in making life a success, it will not be because you are too slow in your operations, but because of being too quick to act and speak. In all your desire and effort to acquire knowledge, make a special study of wisdom, the discreet use of knowledge. You are directly under the ruling influence of Uranus and Saturn: Uranus, governing the body, allies you to the mystic; Saturn in Taurus, its home position, gives you a very orderly, scientific mind, accurate in whatever you do, and moderates your impulsiveness to a more thoughtful, quiet motion. Jupiter in Leo exalts the characteristics, gives you a strong hatred of what is low, mean, or vulgar; imparts an aristocratic bearing, too much pride of personal appearance and regard for the esteem of others. Mars in Pisces produces great restlessness, discontent, and love of change, and militates against the quiet, persistent effort which alone brings success in life. It breaks up the home and family conditions, which the position of Venus in Cancer tends so strongly to establish. There is nothing more attractive to you than an elegant, peaceful, harmonious home, with bright and loving surroundings. While you have some inventive ability, yet Mercury in Gemini produces in you a feeling of helplessness. You may undertake a thing with much enthusiasm and force, but your mind becomes confused and you lack persistence. Cultivate the calm, quiet, steady, determined effort, and you will make life a success.

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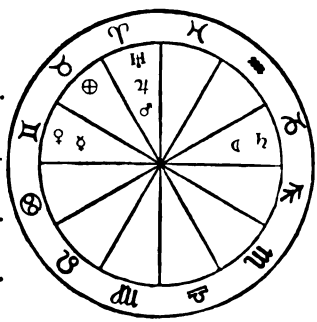
E. H. April 23, 1886, 3.15 a. m. Osage Co., Kan.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	6.	AIRY,	2.
MATERNAL,	0.	FIERY,	3.
REPRODUCTIVE,	0.	WATERY,	0.
SERVING,	2.	EARTHY,	3.



RISING SIGN—♉.

Your Taurus base gives you access to the fountains of vitality and natural power. The moon and Saturn in Capricorn put your nature under the governing power of Saturn—more decidedly so as Saturn is in the head of the triplicity of which the base is the interior. The rising sign, Pisces, weakens the body, makes you restless, nervous, and somewhat inclined to morbidness, although the brain has an over-endowment through the position of Uranus, Jupiter and Mars in Aries. This conjunction of planets in Aries makes it necessary that care be taken to keep the brain cool, the mind in a restful attitude, and not to overdo in thought and effort, for even physical exertion will immediately affect the head. All disorders will attack the head. Venus and Mercury in Gemini add to your inclination to think, and tend toward inventive genius, and to deep research and study. The remarkable harmony between Pisces and Gemini will somewhat overcome the confusing influence of Mercury in Gemini, but still it will be with difficulty that you can execute and bring into material form your plans and ideals, which are good, orderly and useful, provided the thought is turned into proper channels; otherwise you will become a dreamer. By nature you have but little idea of the world in which you live; you live in a world of your own. You should take plenty of physical exercise, and I trust you have been brought up to use your lower limbs —if you have not your body will be weak. Walk a great deal and try to enjoy nature. You should have the care of animals, which you naturally love, and should live much in nature, and imbibe therefrom the pure air and spirit of life. You are organized for literary pursuits, but must be very careful not to overdo.

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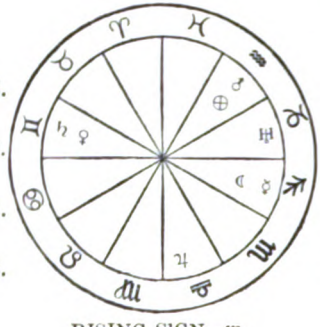
S. T. D. M. Feb. 6, 1869, 2 a m. Yorkshire, England.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	2.	AIRY,	5.
MATERNAL,	0.	FIERY,	2.
REPRODUCTIVE,	3.	WATERY,	0.
SERVING,	3.	EARTHY,	1.



RISING SIGN—♏.

At the time of your birth the earth and Mars were in the sign governing the nervous system. This produces a nervous, restless temperament; quite combative, but Mars gives good inspirational abilities. The rising sign, Scorpio, somewhat counteracts the influence of the moon in Sagittarius and your nervous, excitable tendencies, which, however, are active in the interior. You are altogether too quick to take offense. Jupiter's position in Libra gives you unusual psychic power in influencing and controlling others, as well as good perception and foresight. Venus and Saturn in Gemini impart fine mechanical ability, a love of the sciences, and facility in acquiring a knowledge of them. You have a strong endowment fitting you for the medical profession, but are too nervous and irritable and have too much dissatisfaction within yourself to follow that profession. The one thing necessary for you is the cultivation of stoicism; hence morning (cold) baths, exercise, and all that pertains to stoicism, are very essential to you, in order that you may get control of yourself, and that the mind may become master. Your body sign and polarity greatly aid you in the study of occultism and the subtle forces of nature, but it is very important that you cultivate a positive, quiet, determined will, which will enable you to move toward your purpose with unwavering precision. When you have accomplished this, study and quiet thought will open up to you realms of knowledge well worth all the effort expended in reaching them. As Mars is the inspirational planet and in your life, you are under its control, instead of that of Mercury, as the natural instincts incline you to be. You should live on high ground and in a dry climate.

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A TESTIMONY.

When, a few years ago, we were leaving America with the object of travelling in other lands, we had, on our way to the Golden Gate, the pleasure of a visit to the Esoteric Fraternity at Applegate. We were drawn thither through a desire to come into closer communication with leaders of the Esoteric Movement, and with those who were making an effort to follow its pure and high teaching in their daily living. We were much pleased with both the interior and exterior work that was being accomplished there. The active duties of the hour were carried on with faithfulness and no small amount of interest, while, at the same time, one could feel that self-discipline was the motive of every action.

The good influence felt at this first call at the door of the Fraternity, together with the interest we have always taken in the movement, led us on our return home to make a second call, this time extending into a delightful week, that we would like to have continued indefinitely. We find the situation of the Fraternity much improved, and that the dwelleng places have been removed from the plains to the hilltops. A place more beautiful for situation and seclusion one could scarcely desire, the surrounding view in every direction presenting an endless variety of hills and valleys, decorated with a wealth of pine and fir tree, intermingled with the bright manzanita, in all of which the Sierras abound. An atmosphere of freedom and holiness pervades the place. One who is at all sensitive to psychic force will feel its uplifting quality, for regeneration is the watchword of the Fraternity. The earnest people who

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are gathered here have passed the kindergarten stage of spiritual attainment, and are probing deep into human nature for all of its deceptions, that they may be totally destroyed. When men and women commence to take up earnestly the real problems of life, then will the earth begin to "blossom like the rose", and to yield to the faithful ones her increase.

The Fraternity, though at present smaller in numbers than formerly, is on a firm footing, and seems now to be entering a new cycle that bodes an influx of success and of permanent advancement. The noble Esoteric Magazine, with its new name, is sent forth with a divine love and strength, whose leaves will be for the healing of the nation. We stretch our hands at parting, to the North, South, East, and West, as far as eye can reach, from this pure center, and pray that the Principle and Truth that it is laboring and standing for may reach to the end of the earth.

Yours ever faithfully, ANNA W. MILLS

CORRESPONDENCE.

PHILADELPHIA, NOV 24, 1900.

Mr. H. E. BUTLER,
Dear Sir:—

* * * * *

The Occult and Biological Journal is in every respect a new-century magazine, and is several generations in advance of its altruistic predecessor, The Esoteric. I hail its introduction to the occult world as the introduction of a new and original type of literature; in an age of innovation, this innovation is a beacon star for the future; the broad scope of its design, the profound character of its teaching, the masterful methods by which it is published, all conspire to make it a school of culture for cultured minds. The versatile cover,

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is an emblem of that versatility to which the occult mind must attain before it can become an initiate of the sublime cult of the Immortal Masters. Its chaste appearance is a delight to the eye, and the purity of its text is a type of that regeneration by which humanity must rise to a knowledge of the sacred doctrines of the Soul,—doctrines that must be freed from the crystalizations of carnality, as gems are cut and polished by a lapidary, before their inherent beauty can be appreciated.

This is the noble work of The Occult and Biological Journal, —a work that must magnify as the years increase; a work that will drop its rare fruitage into human brains, as seasons drop their rich and varied fruitage into human hands; a work that makes tangible the cable binding world to world, and places the heart of man in touch with the Eternal. With fraternal greeting,

Very Sincerely Yours, Paul Avenel.

CLEVELAND, O. Oct. 24, 1900.

Mr. H. E. BUTLER,

Dear Sir:—Having been interested in Solar Biology for several years and having discussed it with all sorts of people, is my only excuse for taking the liberty of addressing you personally. I took up Solar Biology as a means of amusement at first, but, after looking up all my friends, I was more and more astonished at the accuracy with which it pointed out, at least the more striking features of their characters. And it also seems to be almost a sure guide to the diseases to which persons are liable, and altogether, after making some allowance for heredity and environment, it appears to be quite a reliable guide to character. But there is one matter of which it treats and gives some rules, in regard to which I have been often requested to make some investigation, and wherein I seem as often to fail in reaching the correct result. I refer to the laws of attraction between persons, as set forth in the book.

I have studied it carefully and have worked out mathemat-

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ical formulæ in order to get at it. I first formulated a table of factors,—one factor for each form of attraction mentioned in the book,—which, after finding the proper factors for any particular pair of persons and multiplying them together, would indicate the probability that only one person in the number represented by the product could have the same amount of attraction for one as the other person of the pair had. But this method took no account of the strength or quality of the various causes of attraction. I also figured it by percentages, which amount to substantially the same result, taking the position of greatest attraction of planets at 100 per cent, when the positions of greatest antipathy would always equal 8 ⅓ per cent. In comparing the attractions between myself and my respective friends, I have met with some surprises as indicated by my figures, but, as applied to my more particular friends, I will admit that the results seem right as to order, but I think not as to the degree of my affection for them. In these methods I have taken no account of what you call "harmonious natures" which may be attractive to everybody, and, therefore, ought perhaps to be considered in comparisons of two or three persons with any one person.

To illustrate how much I am "at sea" in this matter, I wish to submit a specific case to you, which I have had under pretty close observation for several years. This is a case of a lady who has been, and is yet, quite an attractive person to men in general. She has at least two particular gentleman friends, both younger than herself, and she affirms that she thinks, and always appears to think, about as much of one as the other, but according to Solar Biology as I understand it, she would be very apt to fall in love with the July man, and I cannot find any reason at all, except in the positions of Mars, Uranus, and probably Saturn, for her apparent high regard and affection for the April man. Thus—

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Lady. June 19, 1852.			1st Man July 3, 1863.			2nd Man. Apr. 4, 1858.		
☉	in	♊	☉	in	♋	☉	in	♈
☽	"	♋	☽	"	♒	☽	"	♐
☿	"	♏	☿	"	♌	☿	"	♐
♀	"	♉	♀	"	♉	♀	"	♏
♂	"	♈	♂	"	♒	♂	"	♉
♃	"	♉	♃	"	♈	♃	"	♏
♄	"	♏	♄	"	♈	♄	"	♏
♅	"	♏	♅	"	♐	♅	"	♏

Female. June 19, 1852. Male. July 3, 1863. Factor	100 per cent
6—Adjoining Sign, Basic Sympathy and Agreement	50.00 " "
3—Mental Sympathy	100.00 " "
1.7—Vital "	100.00 " "
12—2— Polarity, Sympathy and Agreement	58.33 " "
3—15— Sex Love	18.75 " "
6—6— Conjugal Love	50.00 " "
3—Agreement of Conjugal and Sex planets	25.00 " "
4—Agreement of Mars and Jupiter	33.33 " "
1.5— " " Saturn and Uranus. Taste, Intellectual and Spiritual	29.30 " "
Planetary Agreement	29.40 " "

Product of factors indicate that only one person in 1,606,138 might have the same attractions.

Female. June 19, 1852. Male. Apr. 4, 1858. Factor	100 per cent
3—Basic Sympathy and Agreement	25.09 " "
8—Mental Sympathy	100.00 " "
1.7—Vital "	100.00 " "

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1— 2—	Polarity, Sympathy and Agreement	12.00 " "
1.2— 1—	Sex Love	9.10 " "
3— 1.2—	Conjugal Love	17.00 " "
2—	Agreement of Conjugal and Sex planets	16.66 " "
1.71—	Agreement of Jupiter and Mars	14.25 " "
2.95—	" " Saturn and Uranus.	
	Taste, Intellectnal and Spiritual	57.00 " "
	Planetary Agreement	29.00 " "

Product of factors indicate that only one person in 1.343 might have the same attractions.

I also give the results in this case as calculated by my methods. If you will kindly help me out in this, I would appreciate it highly, and if you have any special rules or deductions not published in the work, I would be glad of an opportunity to learn them. Thanking you in advance for your kindness, I am, Yours very truly, L. G. Hopper.

Ans.—There is naturally a good degree of harmony between persons born in the head of a trinity and those born in the expressing sign of the same trinity, which is the case with the Aries man and Gemini woman, of whom you speak. I have found that there is always a peculiar harmony existing between Gemini and Cancer. But the greatest points of harmony that I have observed in years of careful study, are where the body, or rising sign of one is the interior, or earth sign of the other.

As there is not space here to give the harmonies and inharmonies existing between the body, or rising sign, and the interior, or earth sign and planetary positions, I can only suggest that you make the experiment in regard to the rising signs, which govern the physical body, the senses, etc. We will probably have something in The Journal in the near future giving a more extended account of attractions and repulsions. [ED.

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BOOK REVIEWS.

LIGHT FROM THE FAR EAST. A 14-page monthly, devoted to the religion, art and literature of the Orient. To those who are interested in Japan, China and the Orient in general, it will, undoubtedly, be very interesting. Published by Jos. M. Wade, Boston, Mass. $2.00 per annum.

THE RADIANT CENTER. An 8-page paper issued monthly, devoted to Philosophy, Science and Religion. It is a very bright little paper, and we believe that it will be a success. Subscription, $1.00 a year. Kate A. Boehme, editor, 2016 O St., Washington, D. C.

THOUGHT. A small magazine of 21 pages, issued monthly; Marion Eddy, editor. The contents of the number before us are as follows: How to Use Magnetic Power; Religions Compared; Every Thing is Conscious; Editorial Department; El Molino, A California Story; Advertisements. Published by The Thought Publishing Co, 1709 Encinal Ave., Alameda, Cal. 50 cents a year.

THE INDEPENDENT THINKER. This is a 16-page magazine edited by Henry Frank, whose desire is "to help people to think independently," and "to send out each month a ray of light that will penetrate thousands of households and lead them from darkness to day, from error to truth." Published monthly by The Independent Literature Association, 30-32 West 27th St., N. Y. Price $1.00 a year.

THE NATURAL HEALER. A monthly magazine of 16 pages, devoted to the interests of Drugless Healing and its Practitioners. Office, 3985 Cottage Grove Ave., Chicago, Ills. Subscription price, 50 cents per annum, in advance.

PRICE'S MAGAZINE OF PSYCHOLOGY. A monthly periodical of 27 pages, devoted in general to Psychic, Scientific and Philosophic Research and particularly to the Laws of Health and Longevity. Dr. W. R. Price, LL. B., editor. Subscription, $1.00 a year. Published by Dr. W. R. Price's Sanatorium and School of Psychology, Austell Building, Atlanta, Ga.

LISTEN. A little paper of 8 pages, quarto size, "devoted to the welfare of humanity." The spirit of this paper seems to be the most wholesome and truly spiritual of any of the advanced journals that we have so far touched. It deals with the laws of mind and spirit, and with certain methods necessary to unfoldment and development. It is evidently alive to the topics of the day, and we believe that it will have the success to which it is entitled. Prof. Edward Miller, Jr., editor and publisher, 823 Franklin St., Evansville, Ind.

A COMPREHENSIVE GUIDE BOOK TO NATURAL, HYGIENIC, AND HUMANE DIET. By Sidney H. Beard. This is a very carefully and ably written work on vegetarian diet. It is probably one of the best of its kind before the public. The author takes up the subject with more reasonableness than do most writers upon this subject, and gives a large number of recipes for preparing vegetables, fruits and nuts for the table. While we are not much in sympathy with the numerous vegetable, fruit

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and nut preparations now being sold, yet they are probably better than so much animal food. There is nothing so good, however, as vegetables, fruits and nuts as near the natural state as possible. Sold by W. R. Russel & Co., Limited, 5a Paternoster Row, London, and The Alliance Publishing Co., Life Bldg., N. Y. Price, One Shilling.

THE LOGOS. This is a small magazine of sixteen pages, issued monthly. It seems published with the idea of simply conveying the thought—which is all that is necessary in a periodical—without any effort toward embellishment. It is certainly an excellent little magazine, and Miss Thacker's strange and varied experiences, both in following the Esoteric thought and when gathering through her own inspiration, has enabled her to become a valuable teacher. We can safely recommend her publication, as one in which will be found practical and useful thought. Published by Miss Sara Thacker, Applegate, Cal. Subscription, $1.00 a year.

TWELVE ESSAYS. By Frederick W. Burry. This pamphlet contains a marvelous amount of very good suggestive thought,—suggestions that are filled with vitality; but, in reviewing books, it is our duty to speak of them as we find them,—not simply in the interest of those who sell them, but for the benefit of those who buy. We must, therefore, call attention to the fact that the thought embodied in this work seems to be that of a leader who is following one of the by-paths. The nature of it is well expressed in one of the quotations made by the author; namely, the words of Jesus, "Seek ye first the kingdom of God, and all else will be added." "And its righteousness," it will be observed, is omitted. There is a body, who call themselves the new-thought people, who are following their own selfish desires, appetites and passions, ignoring all efforts toward self-preparation for a life of true righteousness, all efforts for elevation of self to a point at which it can properly and really come into consciousness of divine sonship. The requisites for this condition seem to be left out of their consideration, and this book seems to be a special representative of that class of thought. We repeat that it contains auto-suggestions and ideas that are very vital and important, and to the one living the true life many of the suggestions would be very useful; therefore we advise the Esoteric student to read the book, but to keep in mind its lack of the spirit of righteousness. Price, 25 cents. Address F. W. Burry, 799 Euclid Ave., Toronto, Canada.

THE NEW NAME. This is the title of a pamphlet of 73 pages, by Dr. George W. Carey. Its Contents are, "Seven Lessons in Science of Being; The Cause of Happiness; What Must We Do to be Saved from Unhappiness? Leaving the Pharaohs; The Desert and the Red Sea; Rolling the Stone From the Door of the Sepulchre; The New Birth; The Day of Rest; also A Scientific Statement of Psychometry, and Appendix containing extracts from the writings and savings of Seers, Philosophers, Poets, Writers, Thinkers, Rulers, Statesmen, Stoics, and Critics of Ancient and Modern times." While we have not the time to give this work a careful reading, yet we know that Dr Carey is a thinker worthy of attention, and we believe this pamphlet to be well worth the purchase price. Price, 50c. Sold by the author, 204 McAllister St., San Francisco, Cal.

FATE MASTERED. DESTINY FULFILLED. By W. J. Colville. This is a booklet of 52 pages handsomely bound in white and gold, stamped in green and printed on elegant paper in fine, bold type. To those acquainted with, and interested in Mr. Colville's thought, this book would no doubt be a jewel. Price, 35c. Sold by Thomas Y. Crowell and Co., 426 Broadway, New York.

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EDITORIAL.

Every artist knows how difficult it is to put nature's tints upon his canvas: no matter with what care and skill he may mix his pigments, there is always something lacking in the result. Probably that something which he can never catch, is what may be termed the life of the color—the breathing, sentient something which it sends forth, and which we unconsciously recognize as a vital emanation. If with every facility for selecting and mixing colors, it is so difficult to reproduce the commonest hues of the external and material world, our readers will readily understand the impossibility of faithfully reproducing those subtler and still more vital colors with which the great realm of astral substance is pulsating. In order to do so, one should seize and use as his pigments the pure essence of ethereal life.

In view of what has been said, it is evident that, under the most advantageous circumstances, we could be but partially successful in our effort to send out each month a magazine, which, in the color of its cover, would give an adequate conception of the color of the prevailing sign; and the added difficulty of the undertaking will be appreciated when we call attention to the fact that we are remote from the centers of trade, and must select the paper used in binding our magazine from such samples as we can procure through correspondence.

Could we avail ourselves of the artist's privilege of mixing one's own pigments in the effort to reach some particular tint, or even had we a wider choice in selecting paper already in the market, The Journal would be yet more attractive in appearance, and in its presentation of the astral colors, if it

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did not attain the impossible, it would, at least, approach more nearly to the primary or creative hues. However, our friends may be assured that, if not entirely satisfactory to those who see and know the wonderful lights with which the unseen is aglow, The Journal will give a fairly correct idea of the twelve zodiacal colors, if, each month, the short sketch of the sign and its hues be studied in connection with the color in which that number is bound.

We have been unable to procure a plain paper of the color desired for the cover of this issue; and, consequently, there is scroll pattern upon its reverse side which has no occult significance.

This issue of The Occult and Biological Journal is sent to our friends with a Christmas and New Year greeting. May your Christmas be happy, and your New Year, as well as the new century, an opening into new and greater light and broader spheres of knowledge and usefulness.

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NOTICE.

When Oak Park passed out of the hands of the Esoteric Fraternity, it was purchased by one of our neighbors, who had long known the place. As he is a man of advanced age and in poor health, he wishes to sell the place, and we would like to see it go into the possession of some one interested in the higher thought. The value of the place may be better estimated when we state that there was a mortgage of $2,000 and a second mortgage of $5,000 on it, making in all $7,000. These have been cleared, and the present owner now offers it for $7,500. There are 160 acres in the plot, and most of it lies in such position as to be easily irrigated. A large portion of it could be cultivated as a garden; a little creek runs through it, which supplied sufficient water to give us a garden of about two acres, —one of the finest that we have ever seen. There are, at least, sixty acres that could be irrigated and used for garden purposes. The present owner has rebuilt the cottage, making a house of seven rooms, with a veranda on three sides, a fine large pantry and dish closet, a bath room with porcelain-lined bath tub, and all the modern improvements for closet. Good spring water is brought into the house, and there are appliances for hot and cold water in the kitchen. Adjoining the house is a summer-house or cellar, for keeping fruit, vegetables, milk, etc., and a nice large wood shed. Everything about the place is in first class order.

There are also four small cottages containing twelve rooms

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all nicely papered. The present owner uses Oak Park as a summer boarding-place. He gets $7,00 a week for each boarder, and during the summer months is obliged to turn away a great number that cannot be accommodated. The house is also furnished with acetylene gas fixtures, and telephone facilities.

A good barn, all necessary farming implements, a brick shop and carriage house, a span of horses, harness and a two seated carriage, are included in the purchase price, $7,500.

Applegate is becoming quite a summer resort, and Oak Park is better adapted for keeping boarders than any place in this part of the state. We will be pleased to communicate with any one who may contemplate purchasing this property.

Address H. E. Butler, Applegate, Cal.

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— 1900. —

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CONTENTS: Signs of the Times; What is Truth? Realization of Ideals through Right-Thinking; The Outer World; The Inner World; Consciousness; Christianity; The Growth of Society; The Problem of Evil; The Spiritual Basis of Health; Manifestations of the Spiritual Principle; Music; Art and Nature.

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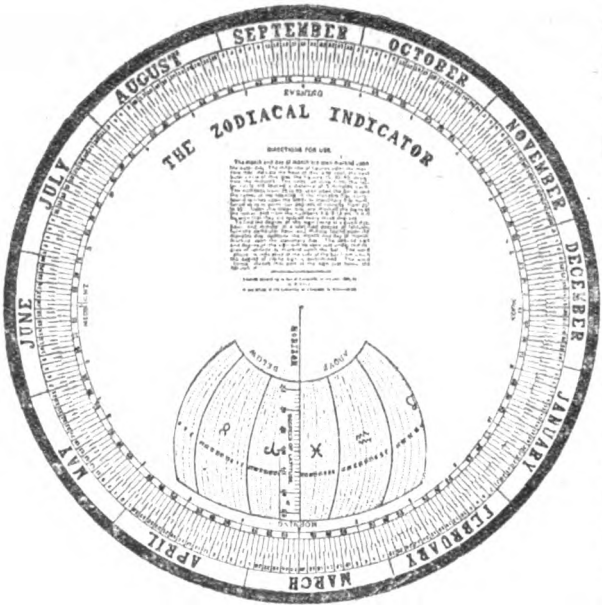

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PREFACE.

The aim of The Occult and Biological Journal is two fold: first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions; shows the correlation of the doctrines of the Orient and those of the Christian religion, and uses the wisdom of the past to throw new light on Biblical text; and, secondly, to those whose desire is individual unfoldment, it gives a special course of instructions; presents methods for increasing the amount of life in the organism, for its conservation and control, thus insuring the magnetic power so necessary to success in all directions. It studies the biology of the universe. Investigates the laws of life, tracing the course of its unfoldment from its origin until it reaches the perfection of the human organism. Calls attention to its uses and abuses. Its presentation of the esoteric sciences is concise and clear, always emphasizing their practical value.

Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

THE ESOTERIC PUBLISHING COMPANY is an incorporated body. It issues stock at $10 per share, the money received therefrom, as well as from subscription, being used wholly in the advancement of the cause it represents; that is, it is used in publishing and advertising books, the Journal, etc.

THE ESOTERIC PUBLISHING COMPANY and THE ESOTERIC FRATERNITY are entirely separate in so far as financial interests and objects are concerned. The interest of THE ESOTERIC PUBLISHING COMPANY is in public teaching through the medium of its various publications, while THE ESOTERIC FRATERNITY is altogether interested in preparing a place for the working out to ultimates of all the laws and methods taught in the Company's publications.

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THE

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MYSTICISM.

During the last twenty years the people have been awakening with greater rapidity and earnestness to what has been called "the mystic," than has been the case in any other period within the three hundred years past, and probably to a greater extent than at any time since the advent of the Christ. As is well known, the students who are now seeking the mystic knowledges are numbered by the hundred thousand. Judging from the definition of the word mystic, which is given as "something remote from human comprehension," a study of the mystic would imply a study of something incomprehensible, which, on first thought, would seem impracticable. But, to take another view of it, a man cannot carry away a mountain in a wheelbarrow, but he may carry away a small portion of it, and time, patience, and perseverance will enable him to remove a considerable portion of it,—an example which furnishes an illustration of the methods employed in the study of the mystic. In the records of the past, which have been unearthed, there are misty allusions to men

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and organizations who, through long and continuous study and by earnestly and devotedly digging into the unknown, uncovered much that was desirable, and who thus became very useful in developing means for the elevation of the individual above his fellows. Thus mysticism was really the first science in the world's history, and it seemed to have been in the very nature of the primitive mind, which is nearest the bosom of Mother Nature, to recognize the mystic, the spiritual, the occult, as of first importance, and to seek for it with superstitious awe and reverence. If it were not a vital subject and in harmony with human existence and the cause and source of all mind, it would not appear with the first manifestation of mind; but as, in all the past, it has been the first manifestation of mind, we may reasonably conclude that it may likewise be the last manifestation of mind, notwithstanding the fact that those who have the credit of being the greatest minds of the world are most skeptical and materialistic, and most fully ignore everything that belongs to the idea of the mystic.

The first step taken in the study of the cosmogony of the world from the standpoint of the Bible, plunges us into the mystic: "In the beginning God created the heaven and the earth." And God said, "Let there be light. . . . Let there be a firmament, and it was so." And God made "every plant of the field before it was in the earth, every herb of the field before it grew." All these assertions are the most mystical that can be imagined; that is to say, God is Spirit—the spirit of the material body is undeniably immaterial, imperceptible; it is the underlying cause, the potential energy, or cause, of all potential energy latent in matter. Thus you see that, in the first effort toward the discernment of causation, we are met with the thought of spirit, of a magical power that caused to be by the power inherent in the spoken word. It was through and by that spoken word, according to the cosmogony of the Christian Bible, that all things were

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created; and if this thought is carried out to its ultimation, we are brought to the inevitable conclusion that everything that exists is a thought form produced by the Deific or Creative Mind. This being true, it follows that every thought element common to the human family or active within the human mind may be found in some vegetable existence. For this reason the ancient mystics sought in the vegetable world for the chemicals that would produce those conditions that would give life, mind, and power; that would open the consciousness to the spirit world, and, in short, that would give them the ability to rise above the limitations of the five physical senses into the realm of the five super-senses.

Thus, away back in the dim past, there were organizations formed in which chemistry was made the prime factor in the study and development of the occult. With this came the study of the laws of mind, the effects of mind upon mind, and added thereto the opening of the interior consciousness to a world of beings cognizable only by the super-senses,—beings possessing powers transcending those of the human consciousness. At this point, and in connection with that to which we have previously referred, the door opened into the world of mysticism, from which sprang the many charms, incantations, and mystic ceremonies common to the ignorant classes, the most of which were the merest superstition. But as these things had no vitality beyond that inherent in the earth, they were doomed to pass away—not, however, that they will cease to exist in the vague memories of the race, because, in the mind of the race, there resides an inherent consciousness of the existence of powers beyond and transcending its own, and, consequently, the ideal of the mystic can never be eradicated from human thought.

Such things had had their day but were waning, even when Jesus of Nazareth made his appearance in the world; and yet there was such vitality in those old mystic societies that, up to the

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present time there are relics of their existence. We hear occasionally of the existence of the mystic order of Luxor, or of the Magi of Egypt, and of many others yet more vague and indefinite, but those societies in their grandeur and in the greatness of their wisdom and power have long since ceased to be.

When Jesus the Christ came among men, he came to the world as a master, healing the sick by a word or touch, raising the dead by a command, turning water into wine, commanding the fish to bring the tribute money, causing the winds and the waves of the sea to obey him. Thus he demonstrated in his life that he was a master who had command of all the forces of nature. Many of the so-called mystics of our day are disposed to claim him as a member of their order or of the order from which they came, but the claim has no foundation in fact. Christ, the son of God, introduced a new cult. He came not after the order of any mystic society—except, perchance, the one that had been founded from the beginning of the world; the one that was without beginning of days or end of life, the order of Melchisedek; the one that originated through unity with the mind and purpose of God in the creation of the world. When he stood before the great Sanhedrin of the temple reading the law and teaching them, they marveled at him and said, "How knoweth this man letters, having never learned?" for at that time it was only the favored few who could read even the law, and it was a source of astonishment that he, never having been taught, could read the law and teach the teachers, but he answered their marvelling by these words: "If any man will do his (the Father's) will, he shall know."

Here we are brought face to face with the foundation principles of a new cult. In the old cult, not only was a long life of laborious study and experimentation necessary to the attainment of knowledge and power, but to this was added the study of the results gained through the experiments of a long

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succession of lives. With the introduction of the new order, however, we meet something that has puzzled and is still mystifying and throwing into confusion all the efforts of modern mytics, who are gathering together all the knowledge that they can obtain concerning the pre-historic mystics and masters, and with it are mingling what they can gain of the great wisdom and power of the Christ. They do not know that in their own school of mysticism they are working from the standpoint of another order of laws, and that in the combination of those laws they obtain various results; as, in form and quality of matter, all is made from a few primates, so all results reached by the mystic are gotten from the relation of certain laws, one to the other. These people are like children working in a laboratory, putting together different chemicals without knowledge of result, and, of course, the results are disastrous. They may combine two or three chemicals that produce desired results, but the next chemical they bring into requisition may be so disastrous that it not only destroys all the work accomplished, but it may even destroy their own lives. Such, to-day, is the condition of the world in its pursuit of the occult; and this condition will continue to exist until the seekers after the mystic learn the one important lesson intimated by the world's Christ when he gave the parable of the new wine and the old bottles, and the old garment and new cloth.

As we have said, the knowledge of the occult, of the genuine mystic, came through the persistent labor and effort of generations of students. The real cult that once existed by virtue of these studies has long since passed from material existence. The few points of knowledge that remain in India at the present time, are only sufficient to elevate the student, or to give him the powers and knowledges possessed and in use by the East Indian mystics of the present time; but we do not believe that there are many of the Occidental aspirants who would be

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satisfied with the knowledge these men possess or with the life they live. Owing to the ignorance of the Occidental mind in regard to these subjects, it seems a great deal to see a man who is able to communicate with another thousands of miles away, or to walk upon the water, or who is able to leave the physical body and travel in distant lands, seeing, knowing and studying there and bringing back the results of his visit, and perhaps producing a little phenomenon in the physical world, or one who talks wisely and truly about the communications he may have with spirits, souls of the departed, with astral spectres, denizens of the invisible world; but to the mind of him who has risen into the fullness of the light, these things are mere child's play, the work of the mental dwarf, because they that travel that way cannot go by any other. Jesus said of such, "He that climbeth up some other way, the same is a thief and a robber." Please read what the Christ says concerning such in the first five verses of the tenth chapter of John.

These sayings of our Lord were not because of any jealousy of other methods, but because, in the very nature of things, his methods and the methods of the old mystics were antipodes. The old mystics began at the circumference of the circle and labored toward the center, while his teachings began at the center and comprehended the entire circumference. Again he said to his disciples, "And ye shall know the truth, and the truth shall make you free,"—free from the law of sin and death. The methods taught by our Lord were, "SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS; AND ALL THESE THINGS SHALL BE ADDED UNTO YOU;" that is to say, begin your search at the center and cause of all things, and when you have obtained knowledge of the center, you can readily know all that there is.

In order that the thought in this connection may be clearly

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understood, we will draw a picture. For illustration we will cite the case of a great mystic, one whose mind grasps the fulness of all knowledge. In order to receive that knowledge from him by ordinary methods of study the length of many lives would be required, but instead of giving that immeasurable time to study we first apply, in our own lives, methods of refining the sensibilities, silencing the clamor of the senses, elevating the consciousness to a condition wherein we are able to come into the presence of a person and read his thoughts; yea, more, methods by which, in that presence, we may, through the finer sensibilities, take on and know the thoughts, feelings, and knowledge of the person. Thus, by coming into the presence of a master and sitting down before him, and becoming, as it were, a child of his own mind consciousness, one is enabled, by that refined and intensified state of existence, to know what he knows, to think what he thinks, to feel what he feels; and in that condition the initiate virtually becomes the master and the master the initiate, the two are one. Whatever the master knows, the disciple knows, who, in a way, takes on all that the the master has gained, all that he knows, all of his great mind power and wisdom. Now when Jesus said, "Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you," he meant to lead the mind of the earnest seeker after knowledge, wisdom, power, righteousness, and goodness, unto the very fountainhead of it all, God, the Creator of all, "that they all may be one; as thou, Father, art in me, and I in thee" (John XVII. 21). This is the centralization of the cult of the Nazarene, and it is the mainspring and fountainhead of all mysticism, or magic, or occult lore—in short, of all knowledge of every name and nature; the student, the seeker after the invisible, is to live so as to come into conscious oneness with the Mind that has produced all things.

Just here is the difference between the Esoteric work and the

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mystic work of the so-called Theosophists and all the many pseudo-occult orders that are forming in the world. We are following the teachings of the Christ of Nazareth. We are seeking and know the way to find a conscious oneness with his Father and our Father, the God of the Universe; and we know that in so far as we obtain that conscious unity with the Father we shall obtain his powers; or, in other words, to that extent, shall we be like the Christ who said, "I do nothing of myself, the Father who dwelleth in me, he doeth the works;" and he left on record the promise that at some time—and no doubt he referred to our time—we should do greater things than he did. But the power to do marvelous things and to astonish the world with wonders and signs, we hold as of little importance, and do not desire it—that it will come, we have no doubt.

What we really desire is that which we may not tell; none know it but they who have received it. As the sunlight transcends the darkest night, so the goal that is attained by this process transcends all that has been idealized by the mystics and occultists of ages past. We know that it will not do to mix the chemicals of the Christ's cult with the chemicals of the cult that has had its day and is past. We are seeking the center; they are experimenting with the circumference. They have a long and laborious road to travel, and few, if any, have the patience, the vital endurance, the mental capacity, to reach the goal in the direction that they are traveling. The methods taught by the Nazarene make these ultimates more readily obtainable.

It is true that he said, "Many shall strive to enter in and shall not be able," but we also read, "Whosoever will, let him take the water of life freely." There are none who cannot safely obtain certain desirable results through the way taught by the Nazarene. There may be but few who can attain the highest—ah, no, there are none who can attain the highest now, for the heights to which the way that he taught leads, reach on through

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the unknowable ages of time, and the heights to be attained are as unthinkable at the present time as is the period for obtaining them. That is to say, entering in by the door, by divine order, we enter a sphere of knowledge and consciousness in which we are to gain knowledges greater than those that we are now able to attribute to a god. Yet that knowledge, power, and glory will go on increasing without end, for it is the knowledge, power, and glory of the order of Melchisedek, which is without beginning of days or end of life.

GOD UNDERSTANDS.

BY MARTHA SHEPARD LIPPINCOTT.

What though men do not understand,
And judge our souls aright,
But try to show us to mankind
E'er in an unkind light!
Why need we care? God surely knows
Just what our souls may be,
For he, alone, will ne'er misjudge,
And e'er will justly see.

So if we know that we are right,
We know he will approve,
And for opinions of mankind
From right ne'er let us move—
Hold fast to what we know is right,
Our Father, try to please:
Then, though the whole world may condemn,
We'll rest in peace and ease.

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NEW PRACTICAL METHODS.

(v.)

In attempting to give instructions in breathing, it is impossible to word our thought so that it will convey the same ideas to every reader. There are minds, usually found among the educated classes, that depend upon the words read, as literally as they would follow a mathematical formula,—two and two make four, nothing more and nothing less. To such minds words convey only the most external and general ideas. If you would obtain the benefit of instructions that lay hold upon and deal with the vitals of human existence, you must know, discern truth, for yourself; and you can know for yourself only by taking what you read as a suggestion, experimenting upon it and carefully watching the result in your own body and mind, for experience is the true teacher. Many of those who read our past instructions have written to us asking all kinds of questions, which showed that no experimentation had been made, or, perhaps, that they had interpreted the words according to the first impression made upon their minds, and failing to get results, the lesson was lost, and that ended it. It is impossible to teach such people anything but the merest surface thought. We make the nearest approach to methods for such persons, when we say that regular breathing is essential to health; that one should occupy the same length of time in exhaling the breath as in inhaling it. Anything beyond this would confuse them.

These extended articles and suggestions of different methods are intended to aid the thinking people—that is, people who really think for themselves, and who have some genius for experimentation for the purpose of obtaining high ultimates.

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Without experimentation, even the most learned cannot attain the ultimates, for different individuals are differently constituted, and words used in describing certain methods for reaching certain results would not convey the same meaning to any two people. Perhaps one out of a thousand would get from the reading a correct idea of our meaning, and all the rest would get an idea of their own. Therefore, I repeat, unless you enter into this thought and experiment upon it, accustom yourself to watching the most subtle influences in their play upon the mind or senses, tracing carefully the ultimation of the effect of those subtle sensations, and have within yourself an idea of what you are trying to obtain, these instructions will be comparatively worthless to you. But the one who will experiment upon them carefully, will find in them that which will prove of great value—perhaps not in one hour's time, nor in one day, nor yet can all that they contain be found in a year. Practical methods to insure success mean methods for changing old conditions, elevating the qualities within, developing those that are latent, and even bringing into existence qualities that are not within. There is an old adage that "you cannot lift yourself over the fence by your boot straps," but yet in these methods is found something equivalent to such an accomplishment. You can raise yourself bodily, mentally, and in every other way, over a mountain of difficulties and obstructions, but you must not forget that it is the little things, the almost imperceptible sensations, that lie at the root of mind,—from which you are to learn and from which grow great and mighty things.

The following instructions concerning the government of the breath treat of laws the importance of which is beyond anything that has been realized by the most careful student, including some of the Hindu philosophers, and perhaps not excluding any one. A modern philosopher has said, "Man lives in his breath." One thought which must be taken into consideration in re-

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gard to breathing is, that the life in the physical body is like the life that fills all space throughout the universe, and that what we call or recognize as life is so because it is in motion, —a motion which accords with that of our existence. The motion of our existence is a specialized motion, while that of all life which fills all space is a general motion. The act of breathing is, first, the act of keeping the life in motion in the body; second, it is the act of gathering added life and causing it to serve in the motion of the body. To carry this idea further would require such deep metaphysical thought that the ordinary mind would be lost in its apparent obscurity.

We quote the following from Raja Yoga Lectures by Swami Vivekananda: "Breath is like the fly-wheel of the machine. In a big engine you find the fly-wheel first moving, and that motion is conveyed to finer and finer machinery, until the most delicate and finest mechanism in the machine is in motion in accordance. This breath is that fly-wheel, supplying and regulating the motive power to every thing in this body.

There was once a minister to a great king. He fell into disgrace, and the king as a punishment, ordered him to be shut up in the top of a very high tower. This was done, and the minister was left there to perish. He had a faithful wife, however, and at night she came to the tower and called to her husband at the top to know what she could do to help him. He told her to return to the tower the following night and bring with her a long rope, a stout twine, a pack thread, a silken thread, a beetle, and a little honey. Wondering much, the good wife obeyed her husband, and brought him the desired articles.

The husband directed her to attach the silken thread firmly to the beetle, then to smear his horns with a drop of honey, and to set him free on the wall of the tower, with his head pointing upwards. She obeyed all these instructions, and the beetle started on his long journey. Smelling the honey before him he slowly crept onwards and onwards, in hope of reaching it, until at last he reached the top of the tower, when the minister

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grasped the beetle, and got possession of the silken thread. He told his wife to tie the other end to the pack thread, and after he had drawn up the pack thread, he repeated the process with the stout twine, and lastly with the rope. Then the rest was easy. The minister descended from the tower by means of the rope, and made his escape. In this body of ours the breath motion is the 'silken thread,' and laying hold of that, and learning to control it we grasp the pack thread of the nerve currents, and from these the stout twine of our thoughts, and lastly the rope of Prana, controlling which we reach freedom."

We know many things concerning the breath of which, perhaps, we have never thought: for instance, we know that if we exercise vigorously, we breathe rapidly, full, and deep; that if we hear sad news or are suddenly depressed by an accusation, or from whatever cause, the breath becomes suppressed and somewhat difficult, and that if this continues for any length of time a short irregular breath manifests itself. This irregularity of the breath arises from a sudden falling of the chest after the breath has been drawn in. Make the experiment,—draw in the breath and then let it out just as if something within you had fallen and forced it out. You will observe that, in this manner of breathing, you let the breath out suddenly, but draw it in slowly; it is very much like the breathing of a sick person, gasping for breath. Strange to say, the majority of the human family continually breathe in this way. No wonder, then, that the life within them is in a precarious condition—so much so that they are affected by any malarial conditions that may be in the atmosphere. People who breathe in this way are always in an attitude of waiting for the grim monster disease to come and take possession of them. It is not necessary to encumber these pages with a recital of the various kinds of breathing produced by various mental states, for individual observation will do more in this direction than words.

We have called attention to the character of breathing caused

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by physical exercise and effort; next observe the breathing while you are busily engaged in work—not violently, but quietly. You will see that it is an abdominal breathing, in which you move the diaphragm with each breath and the abdomen rises and falls. This is properly the working breath, and it is also the vital breath. By experimenting you will find that the best method of quickly resting from exhaustion caused by climbing a mountain or by any hard labor, is to throw yourself down upon your back, let go the body—that is, relax all nerve tension, let it lie as free from tension as would your coat, if you laid it down—and then commence full, deep breathing, taking long, full breaths, and being careful to close the air passage as you let out the breath, so that it takes as long to exhale as it does to inhale it. When you have learned this method of breathing it will enable you to rest more in five minutes than you could do in several hours by ordinary means.

Careful observation shows that men and women of high intellectual ability have great lung power. Those who have an active brain without a good development of lungs, soon exhaust the vitality of the body, when the brain becomes stupified and incapable of action; consequently, it is very essential that every one should fill out the lungs to a good normal capacity. I say good normal capacity, because there is such a thing as over development of the lungs. No one should develop the lungs beyond what might be termed a normal capacity. It is a law of nature that, if an organ or function of the body has a development beyond the general requirements of the body, that organ becomes diseased in the effort to throw off the superabundance and reduce itself to the normal size. The lung capacity for a good healthy mind and body can be measured by drawing in the breath until the lungs are full, and then starting a low tone, letting out the breath slowly; in other words, let out just enough breath to produce a sound, continuing the tone as long as the breath holds out. A person of medium size should be

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able to continue the tone for forty or forty-five seconds, in which case the lung power will be all right. The ordinary woman's capacity is much less than that of man, as she draws more directly from nature than does man, and lives less in the breath; therefore if a woman can produce the tone by the above method for thirty or thirty-five seconds, she has sufficient lung power. Of course, much depends upon the size and general make-up of the individual—each one must use his or her own judgment in the matter.

You may develop the capacity of the lungs by rising early in the morning, going out into the fresh air, breathing deep and full, throwing the chest to the front, shoulders back—say, for five minutes; then inflate the lungs to their full capacity, extend both hands in front of and on a line with the body, and bring the elbows back with a sudden jerk so as to produce an expansive action in the lungs. If this is done while the lungs are filled with air, it will force open every cavity and throw the energies into the lungs and cause them to grow.

After repeating this two or three times, extend the arms from the side of the body at right angles with it, put the palms of the hands together in front of you, and swing the arms back with a force, making the effort to bring the backs of the hands together behind you, maintaining as near as possible a horizontal position of the arms. This exercise should be repeated every morning until you can strike your hands together behind you, the arms being in a horizontal position. In cases where the joints are naturally very stiff, the individual would probably not succeed in performing the exercise until the lungs had been fully developed.

In connection with all this, you should establish the habit of rhythmical breathing, of controlling the breath by the will, so that the same length of time is occupied in its exhalation as in the inhaltion of the breath. The habitual breath should be one that

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principally moves the lungs, the diaphragm remaining comparatively quiet and the abdomen slightly drawn in, or, as we might say, somewhat restrained. This regular breathing connected with a focalization of the mind in the thought attitude, will soon develop a clear brain and an active mind. In the government of the breath you live by the will. By studying this matter for yourself you will discover all the changes in the manner of breathing requisite for resting, recuperation, vitalization, illumination of the brain, and concentration of the mind. No one can explain to another just what are the different methods, for organisms differ, but you should think about the matter and control the breath so habitually as to create a habit of governing it; then undesirable mental attitudes will produce a corresponding change in the breath, so that, if you watch your breath carefully, you can prevent unwelcome mental and physical conditions.

While we are giving instructions in regard to the breath, we make a suggestion which may not be acceptable to every student and yet it will be worth at least an experiment. If your mind is dull and your body inactive, commence the rhythmical breathing and think of the fact that the whole universe is filled with life, creative life, the very substance of the Creator; and with every breath try to draw in, and to think that you are drawing in that life, in order that you may fill your whole body with it. If you desire mentality, place your mind on the mind element of the Creator; if you desire vitality, place your mind on the vital currents of creation, or whatever it may be that you desire, direct your mind to that element, breathe it in, and as you do so send it throughout the body, so that the body may be filled with it. It matters not how skeptical you may be or how ridiculous the thought may seem to you, it is worth a trial, and I think the result will remove all doubt as to its containing something worth your attention. In the language of the old adage, "a word to the wise is sufficient;" therefore, at present, we will not extend this thought further.

(To be continued.)

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AQUARIUS.

Cerulean Blue.

The wisdom of the past points to the square as the form of ideal perfection; and in the square, the divine excellence of an existence possessing four equal faces, we do, indeed, read the transcendent mystery in which culminates the endeavor of seven aspiring worlds—the mystery of the Four Living Ones in whom The Name is to find embodiment. Nevertheless the number Four (formulation by means of Four) is the expression of a name, and as such belongs to an individual—divinely glorious, it may be, a god in radiant power, but yet a being subject to limitation, definite and circumscribed. And as the ultimate of form, of determined boundary, the square is, of all formulation, the most exact in its restrictions; when these are disturbed the organization ceases to be.

Yet there does exist a shape, a form, whose number is Infinity; a form that knows no completement, of which the bounds, throughout eternity and the limitless reaches of space, have been approaching perfection which can never be attained; form so essentially necessary to continued growth that, divorced from it, creation, progressive organization, does not exist. It is the early and the last expression of evolution; the very universe is shaped according to its lines, and it appears in the slender stem that supports the humblest blossom at our feet. We of the Western world indicate it as the form of the Tree, but they who have thought in larger circles know it as the form of creation. It is the evolvement of unity amid diversity; for, throughout its ramifications, each offshoot points to its own immediate center, which, in turn, bends toward a center yet beyond, and that to one still nearer a great center; and so it possesses a center, which, in increment and extension, always approaches a great first cause. It is in the growth of the Tree that we behold unending divergence and yet unending unity.

From the time of the first quickening of primordial matter, it has been slowly unfolding into two great Trees, of which the branches have covered the earth; and, as they have grown, each has slowly gained a position at right angles to the one held during those states in which it was a thing creeping upon the ground. One has lifted its roots, step by step, until it stands branches down and roots fixed in the mental atmospheres above. The branches of the other are pointed skyward, and its roots have sunk deeper and deeper into the soil beneath. Together they stand as the counterpartal growth of the cycle,—the Man, Aquarius, whose development has resulted in a mental structure (of which the cerebro-spinal nervous system is the form and expression), and the Tree in the woody fiber and green foliage of which the evolution of vegetable life has ultimated. Through the trunk, branches, and delicate tendrils of both flow the vivifying waters; but in one case the roots, the dynamo of vital energy, gathering potencies from earthy elements, send upward, throughout the branching structure, currents sluggish with material substance; while, on the other hand, that center of dynamic power, the brain, rooted firmly in the subtler elements of mind, speeds downward, through every limb and branch of the Tree of Life, the fine essences of thought and feeling. It is, indeed, the Tree of Life, that in maturity is to yield the golden apples of Immortality, for which the hero of old sought so eagerly in the Garden of the West—"I have waited for thy salvation, O Lord!"

To the inner vision the swift play of the living, sentient currents of the Human Tree, gives forth, in delicate tint, the blue with which mental streams must ever glow, and of which, even from the waters of the external and material world, there gleams a faint reflection.

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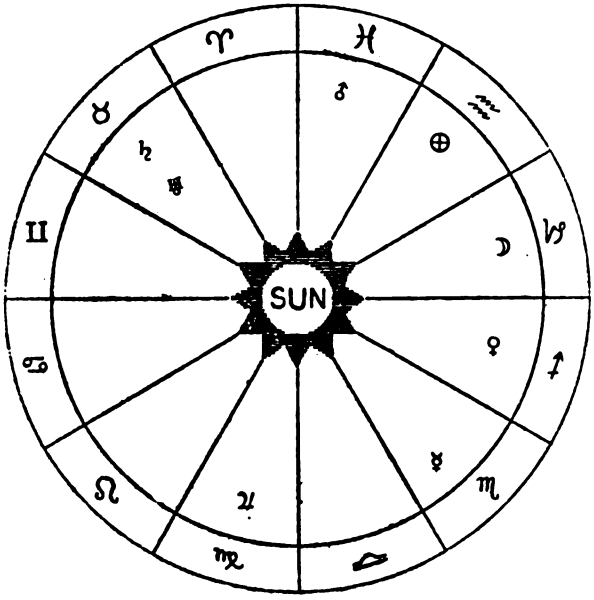
ABRAHAM LINCOLN.

In contemplating who will most fittingly represent the sign of Aquarius our minds instantly revert to Abraham Lincoln. He was born February 12, 1809, as we find upon the circle accompanying this, so that the Earth was in the sign Aquarius, and the Moon upon the border line between Aquarius and Capricorn. As the Moon did not enter Aquarius until 11.50 A. M. of the 12th, we may, perhaps, more properly assume that his polarity was that of Capricorn.



Earth (⊕) in Zodiacal Sign of Aquarius (♒).
Moon (☽) " " " " Capricorn (♑).
Uranus (♅) " " " " Taurus (♉).

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Saturn	(♄)	"	"	"	"	Taurus	(♉).
Jupiter	(♃)	"	"	"	"	Virgo	(♍).
Mars	(♂)	"	"	"	"	Pisces	(♓).
Venus	(♀)	"	"	"	"	Sagittarius	(♐).
Mercury	(☿)	"	"	"	"	Scorpio	(♏).

ELEMENTS.		TRINITIES.	
Fire,	One.	Intellectual,	Two.
Earth,	Four.	Domestic,	One.
Air,	One	Creative,	Two.
Water,	Two	Serving,	Three.

Primarily, then, we note that he looked out upon human life from the same pedestal as our planet then occupied as it moved in majesty around the Sun. He was, therefore, at home in his earliest breath with what the sign of Aquarius signifies when applied to our Earth; namely, the outpouring of the Spirit upon the odylic atmosphere in which we are all immersed. When the Moon's position is combined with that of the Earth, the effect may be thus stated as applied to this person: mental aspiration and flexibility joined forces with nerve power so keen that it almost might be said that each nerve had eyes to see and ears to hear clearly as to "all sorts and conditions of men" that he ever met.

In interpreting his natural characteristics as deduced from the basis of the Earthy Triplicity, we note that Saturn and Uranus were both in Taurus, the interior of this Triplicity, while the planet Jupiter was in Virgo, and the Moon in Capricorn. Analyzing this triune relationship, we discover that the position of Saturn and Uranus in Taurus caused animality to become so thoroughly transformed spiritually and metaphysically as to fairly hold the lower brain in the grasp of a virile, subtle, occult power ready to be used upon occasion as his intuitions dictated. Proceeding, we next find that Jupiter in Virgo physically endowed him with a superior stomach, adding greatly

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to his natural physical vitality, but metaphysically with an immeasurable discrimination, while his polarity in Capricorn formed the outlet in expression for all that this wonderful Trigon represents.

These positions of the planets in Taurus, Virgo, and Capricorn, each representing the element of Earth, form progressive notes in the octave of interior harmony and power to this personality, and cause Nature to seem to him so near as to be almost a part of himself. These Earthy elements, thus spiritualized, caused his soul-life to reach out to every tree, stream, and cloud as God's outward methods of revealing to him His own manifestations in the finest way.

It was no accident that, at the susceptible age of seven, young Abraham went with his father from Kentucky to the forest wilderness of Indiana, and later helped to fell the trees and build the cabin for a home. There Nature's revealings were for a time almost unbroken by man. The pine knot at evening furnished the light by which he read what little came in his way. By day his communings among the trees may never be known, but his after life attests to the absolute oneness with Nature's forces, which became engrafted into his very being at this time. The silent stars were baptizing his keen, susceptible, earthly nature *with the breath of the Heavens, all unknown to his boyish mind!*

Simultaneously Mercury's mission in the sign of Scorpio was going on. His physical prowess was being established. The fires of his interior nature were being kindled. The psychic will-power that held Cabinets, Generals, and Statesmen subservient to him in after time, was growing into its normal position. What the ancients would call the Serpent-Force of Wisdom was being incorporated into his life.

Mighty Mars in Pisces, stirred his feet into a quick activity and gave him great restlessness, and somewhat induced melancholy. And yet it stirred him into the valuable art of invest-

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igation for himself and by himself upon all matters of greatest import. Unquestionably much of that "horse sense" for which he was noted may be attributable to this position of Mars.

Venus in Sagittarius blessed him in making his executiveness full of an original ideality—homely, as it often was. It was as if an angel's whisper was always heard when he was attempting to decide what he should do in every great emergency. In this sign of the Tribe of Levi, Love's mission to others found in him a willing executor. Loving fidelity to others—gradually embracing the nation—became his historic lot, and God only knows how well he fulfilled it.

But we must remember he was by birth of the Tribe of Dan, or "one who judges." We recall in the days of Jacob how childless Rachel prayed for a son to be raised upon her knees, and her prayer was hearkened unto and she was given a son whom she called Dan. In that greater sense, when a nation reaches forth for its own savior, amid impending disintegration, was it not true that our Dan came as a judge and ruler over and among his brethren? The history of the nineteenth century furnishes no parallel to this.

"As below, so above." The great planets and corresponding signs above, in their Earthy relationship, laid the foundations here for this wondrous development, whereby Abraham Lincoln became the planetary man of *largest psychic wisdom* at the most critical time in the history of America. And yet, with all the unusual wisdom which always possessed his manhood years, he was ever a friend of the most lowly, with a keen sympathy almost at times threatening to destroy his judgment. The characteristics already named as deduced from the positions of the planets, were impregnated also with an occult comprehension beyond that of his fellows, which oftentimes caused him to feel, in a large sense, alone in the world. He reached out for the higher states of unfoldment. That is illustrated by the fondness he had for the poem beginning:

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"Oh, why should the spirit of mortal be proud?" And also for those lines of Byron, wherein he says:—

"Tell me ye winged winds,
That 'round my pathway roar,
Do ye not know some spot
Where mortals weep no more?

* * * *

Where, free from toil and pain,
The weary soul may rest?"

This element of his nature found expression in his intense love of humor and in the jokes he so often perpetrated among all classes of people. Emerson has said: "Jokes are but half truths," and so we may understand how large a volume of half truths our subject was able to create in his intermingling with so great a variety of his fellow men. Indeed, it was to him a safety valve amid the great cares that were thrust upon him.

But with all his earthliness and peculiarities, his soul in its deeper assertions found fitting voice in the words of Tennyson:—

"Because right is right, to follow right
Were wisdom in the scorn of consequence."

In that spirit he gave himself to our country amid its most trying hours, and in his tragic death the people he loved and served mourned him with a sincerity having no parallel in the history of republics. All over our broad land, North and South, came spontaneously the loving tribute to his noble grandeur and inspired manhood, as was so fittingly expressed by Lowell:—

"The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American!"

—Libra.

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AN OCTAVE OF WORLDS.

(III.)

He who learns to know a thing not only directly from its phenomena, but also its reasons and causes; and who, therefore, not by the phenomena merely, but by these also, is compelled to say: "The thing must be so, and it cannot be otherwise; it is necessarily of such a character; it must have such qualities; and it is impossible for it to possess others"—understands the thing not only historically but truly philosophically, and he has a philosophical knowledge of it. Caspar Friedrich Wolff (A. D. 1764).

Probably Hudson's "Law of Psychic Phenomena" has done more than any other book to establish in the public mind a just conception of the dual constitution of the human intelligence, and in giving the term psychic to the phenomena therein described, he points to the true source of those activities which in the text of his work he attributes to the "subjective mind." The "subjective mind" is but another name for the psyche, or soul, to which belong those strange powers that have always attracted the wonder and admiration of the world. The ability to read the future, to command the elements, hypnotic control in its various forms, knowledge of the thoughts of those toward whom one's attention may be directed, or of that which is taking place at a distance—these and like manifestations of what have hitherto been considered supernatural powers, are but the normal activities of that psychic being, the history of whose development we have traced from the time it appeared upon Mercury as a thought form, a deific word, sent forth by the Elohim, until, at the consummation of the first half of its Solar Octave, it stood upon Venus in its completement, a self-centered, independent entity, prepared for its initiation into the second half of the

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Octave, in which, as it reached the planet Earth, it exchanged knowledge and power, which were preeminent and unerring, for a garment of flesh so gross as to hide all but an occasional and fitful gleam of its former glory.

The doctrine of evolution, in its scientific acceptation, is but a half-truth, as deductions reached by methods wholly materialistic must be, in almost every instance. The history of the evolution of man, as it is read by the material scientist, is undoubtedly the history of the evolution of man's physical body and of his intellect. As shown in the unfoldment of its embryo, which is a recapitulation of the ancestral history of its species, his physical structure has evolved, step by step, from the earliest germinal states, through reptilian and animal forms, up to its present perfection, and with it has developed the intellect, the mind that perceives and compares the things of matter and adjusts them to their proper relations. First appearing as the dim consciousness of the bioplasm, its knowledge of the physical world by which it was surrounded constantly broadened as it passed through the successive experiences of the ascending scale of life, until, in the human body, the continuity of its perception of form and the externalities of cause and effect became sufficiently advanced to be characterized as reason.

It was at this point that the soul—which, as we have seen, had attained individuation in a previous existence—descended into the casement of flesh, and entrusted its interests in the external world to the keeping of the intellect, the mind originating in the evolvement of the animal body; consequently, so far from the product of his physical evolution representing the entire sum of man's organization as he exists to-day, it has, instead, been the means by which the soul has been temporarily so buried beneath the grossness of materiality that but an occasional glimpse of its pristine knowledge and power has been able to assert itself.

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The Triplicities of the zodiacal signs are an important aid in the study of the subject now before us, as they furnish a most satisfactory recital of the creative processes. We find in them a prophetic, a protoplasmic, statement of The Name, the potency of Four in its vital manifestation. After leaving unity, however, we must reach the Four through the Two, and it is in this order that the Triplicities present the plan of creation.

By the term Airy, as applied to the psychic Triplicity, we are taught the identity of the psychic and airy elements, of which the expression or manifestation is the breath, the word, Gemini. Our attention has been several times called to the fact that, in its original constitution, the psyche, or soul, was a simple thought formulated—that is, given its bodily structure—by the breath (word). It was a creature of airy or psychic elements, sent forth by the Elohim to commence the journey of life. Air, as we know, is composed of two elements, oxygen and nitrogen, and in the power of Two, a condition of duality, the psychic states of being found not only the basis of composition, but the basis of activity and of manifestation, from their beginning to the ultimation of their unfoldment. The circle of psychic (airy) life ends, as it begins, in the potency of duality, expressed in the perfection of the conjugal relation, the union of two, found upon Venus, where the soul, or psychic existence, completes its individualization. Gemini, the twins, is presented by the Triplicity as the formulator of the psychic quality, and that which is dependent upon Gemini, the breath, for form and expression, must necessarily be dual in its structure and development.

Leaving the Airy Triciplicity, we find the next in order to be that of Water. Water is known to be the basis of all organic or material life. From protoplasmic substance, which has its origin and home in the water, there springs into existence, through the differentiation effected by heredity and adaptation

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to environment, every form of physical life, both animal and vegetable. Haeckel quotes from scientific authority the following statement: "From a condition in which plant is hardly to be distinguished from animal, creatures have appeared, gradually perfecting themselves in two opposite directions,—the plant is finally glorified into the tree, enduring and motionless, the animal into the human being, of the highest mobility and freedom"—and it is in the water that this original type is found. The attempts of embryologists to distinguish between the protoplasm of the plant and that of the animal, have resulted in such unmistakable failure that leading authorities suggest the abandonment of the effort. Huxley frankly admits the probability that "the very earliest plants and the very oldest animals belong to the same stock;" and Haeckel proposes that this original group be called *Protista*.

Now the essential elements of the undifferentiated life substance, as it originally exists in its watery home, we find to be four,—oxygen, nitrogen, hydrogen, and carbon. Cancer, the fountain or "head" of the watery elements, is indicated by a representation of "the male and female germs (♌), the sperm and the ova, symbolical of the origin of the life on the Earth by these two ciliated globules in friendly poise." Thus the airy pair (oxygen and nitrogen), by union with a counterpartal two (hydrogen and carbon), exchange the psychic condition for a substantial physical body, they clothe themselves with a garment of flesh. And as the Triplicity of Air received form through Gemini, the Word, so the Triplicity of vital waters assumes form in Pisces, the Fish, the term being used, of course, in its broadest sense, meaning all organization which occurs in the waters.

As the light of the new begins to dispel the cold, dark night of materiality, which has so long enshrouded our planet, and in interior vision we are at last able to look out

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upon the interplay of the universal energies and their manifestation in the worlds and systems of worlds by which we are surrounded, we see one pivotal truth around which every other revolves, a law so absolutely comprehensive as to overwhelm our finite faculties in the effort to grasp its gigantic import. We may, perhaps, convey a suggestion of this mighty law when we say that it is, the maintenance of unity of purpose and continuity of method.

Its basis is unity, a great central ideal, a center of infinite proportions—that is, through the infinite sequence of unfoldment, each ascending plane of life beholds its Center in the highest organization of which it is able to take cognizance. That Center stands to it as Unity; it is the Great White Throne, the center of ideal excellence and of power around which its existence revolves; for as, imperfect in expression, it came out from its Center, so it ever aspires to the perfection from which sprang, thus completing its circle of being.

Next to Unity—wherever in the scale of life that center may stand—is duality, The Two, who prepare the way for The Four, appearing next in order, to be followed, in turn, by The Eight; and so goes on the rhythm of life, the mighty order of the Eternities.

Viewed from the Center, or from the cause side of its existence, each organization appears as a grouping of the particular number of individuals of which it is composed, but as seen from the external, or from the standpoint of effect—that is, in the performance of their functions in relation to lower orders of life—they are one. In other words, they look to the higher for their own Center of power (Unity), but, in turn, hold the place of Unity to those lower in the scale of being. In the effort to grasp this conception of Unity, we behold a Center of infinite extension—in other words, infinitely enlarging by a process of aggregation in which the outer circle of a concentric series is

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always increasing at a ratio of two,* doubling its own proportions—"our God is One."

And yet eternal progression demands that the circles or cycles of life advance in spiral order; therefore we must understand that in this unending series there is no closed circle†, that it is a universal movement in a never-ending succession of spirals. For example, the Earth, to its inhabitants appears to describe a definite and closed orbit in the revolution around its central orb, although we know that, by reason of a similar movement of the Sun around a center yet beyond, the Earth in reality travels a spiral path,—a path which, viewed from a Solar standpoint, bears the same relation to the orbit of the Sun as, to an Earthly astronomer, the path of the Moon does to that of our own planet. The Sun, in turn, sees its revolution around its own central luminary as a closed orbit, while from that Transcendent Center, Sun, Earth, and Moon are all pursuing their spiral way. Thus, throughout the ascending scale, each body knows but one center, which stands to it as Unity, and its life energies are concentrated in accomplishing the circle of its existence, its revolution around that center; but, in doing so, it carries with it the lesser worlds, wheeling in spiral maze along its path. Stupendous thought!—those blazing systems with their people (for in defining the scheme of worlds, we are also studying the ascending order of organized intelligence), as they mount the cycles of life, bear with them the weight of all the universe below.

The writer proposes briefly to examine some of the evidence offered by mystic symbolism and by the constitution and laws of nature, that the ultimate of the Octave of Worlds through which our planet is now passing is the unity of Four; that four distinct individuals are to unite, forming one. The Octave is

*There is satisfactory evidence that the time required for these cycles of progress is proportioned to their importance—probably increasing at a ratio much higher than does the aggregation of individuals.

†The reader should not forget that the creative "circle" always forms the outline of "the eternal egg."

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to close with the full chord, the four notes embodying the assembled harmonies of the seven ascending tones. In the Tetragrammaton, the name of The Four, Earth long ago caught the first faint echo of those four triumphant notes which, to-day, are rolling down the Octave from the planet Jupiter. And in the light of universal evidence of the oneness of law and of substance, can we disassociate the destiny of a race from that of a planet? If, in one instance, the ultimate individual is the result of a union of four, does not the other attain the same perfection? No one who, with unbiased judgment and from a scientific standpoint, has studied the phenomena of human life and those of the planet, or who is sufficiently sensitive to examine them by means of the psychic vision, can for a moment doubt their identity. This fact was so generally recognized among the ancients that the various stages of human evolution were told in language descriptive of cosmic phenomena, thus indicating that the unfoldment of racial life and that of the worlds pursue the same course. The very name given in the early time to the crowning planet of the seven, shows that the ancient seers looked forward to the transcendent union awaiting our planet as well as its race; and in the character and development of the life of Earth, we find Nature constantly adjusting herself to a design looking to the fourfold ultimate not of the race only, but of the very structure of the planet.

The scientific maxim tells us that "Nature takes no leaps," and she shows us most unmistakably that her building is modeled upon the plan of the square; and when the structure is completed she will have materialized the form of ideal perfection, —Masonic, as well as that of all occult symbolism,—that of the four equal faces, the square. Note the proportions of the Israelitish Tabernacle, of Solomon's Temple, of the City of the New Jerusalem as outlined in Revelation—all typical of the character of that perfected structure which the planet and the race are now so diligently building.

(To be continued.)

JUDITH MACPHERSON.

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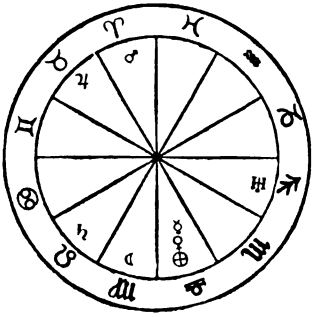
DELINEATION OF CHARACTER.

We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

J. A. M. Oct. 19, 1863, 2 a. m. Kenton, Tenn.

Trinities.		Triplicities.	
Intellectual,	2.	Airy,	3.
Maternal,	2.	Watery,	0.
Reproductive,	4.	Fiery,	3.
Serving,	0.	Earthy,	2.



RISING SIGN—♎.

You were born when the earth was in the sign Libra, which causes you to stand, mentally, as one in the dark, looking out into the light. The window through which you are looking is the Virgo intuition. The rising sign, Leo, makes you peculiarly positive, self-assertive and difficult to work with, as it is very hard for you to take suggestions from another mind. You are kind and sympathetic, but, no doubt, many who know you have not that idea of you. You have a very orderly mind, good abilities in any sphere with which you may be familiar. Have a great fountain of vitality and energy; but unless you are careful about overdoing, you will have pains in the back, and difficulty of the kidneys and reins. Have very keen perceptions, and, with proper culture and drill, you would foresee and foreknow almost every thing that occurs in your life. Mars in Aries, if controlled, will give inspiration of knowledge, wisdom and understanding, yet unless you study the nature of Libra and overcome its eccentricities, this position of Mars will produce evil imagination and combativeness. Have abilities fitting you to become a mathematician, a linguist, or an author. Be on guard when the moon is in Leo, Libra, or Virgo, and during the hours when these are rising.

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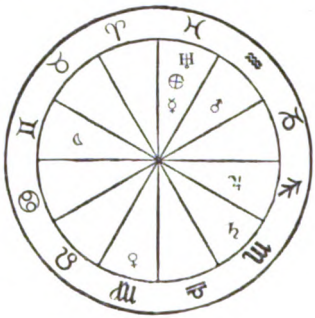
E. W. W. Feb. 24, 1882, 9 a. m. Ann Arbor, Mich.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	1.	AIRY,	2.
MATERNAL,	1.	WATERY,	4.
REPRODUCTIVE,	2.	FIERY,	1.
SERVING,	4.	EARTHY,	2.



RISING SIGN—♉.

The earth in Pisces gives you a great deal of energy, but the restlessness which characterizes Pisces people is modified in your case by Taurus rising, and somewhat harmonized by the position of the moon in Gemini. This base is the foundation for a successful lawyer and politician. You have a very strong body, which is well supported by Saturn in Scorpio. Uranus and Mercury in the basic sign add their qualities to your innate nature. Uranus gives ability to keep your own counsel. It also imparts a good degree of subtleness and discrimination, while Mercury endows you with strength and hardiness, and overcomes the inclination to sensitiveness—it adds vitality and physical power. Jupiter in Sagittarius produces large ideas of your capacity, so that you love great undertakings; and while you can look after the minutiæ of affairs, you are more inclined to generalize. This position of Jupiter also inclines you to a military life, yet the basic principles of your nature are not adapted to that sphere. Mars in Aquarius gives ability to protect yourself among the people. In this position, however, Mars is detrimental to you, as it gives rise to something within you that makes enemies, and you will live largely in a sphere of antagonism. You should devote as much time as possible to study—not necessarily for the profession of law, but for any sphere to which you may aspire. In a thorough education is your greatest hope.

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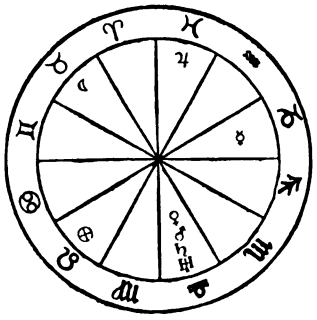
J. R. L. August 11, 1849. Merian, Alabama.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	1.	AIRY,	4.
MATERNAL,	1.	WATERY,	1.
REPRODUCTIVE,	4.	FIERY,	1.
SERVING,	2.	EARTHY,	2.



The Leo nature as given in Solar Biology applies directly to you. You are led out into that interior, yet most vital and powerful sign Taurus. As the base and polarity are both interior signs, they prevent a clear, easy, normal external expression. Jupiter in Pisces makes you restless, dissatisfied and discontented with circumstances, surroundings and the world in general, including yourself. It is difficult for you to deal correctly with minutiæ and to pass quickly from one thing to another. You have a most unusual combination of planetary positions,—born and polarized in interior signs (we regret not having the rising sign), and having four planets in Libra, the sign of darkness and causation. You are stubborn and sometimes unreasonable in your dealings with others, but possess wonderful psychic perception; with proper cultivation you would be able to foresee and know almost anything upon which your interest is centered. Mercury in Capricorn gives you a base in the earth (business sphere), and by proper control of the sex nature you may be quite successful in business life. In the regeneration your nature and function would be that of the sibyl, or oracle. You should cultivate practicality; study causation from the reasoning standpoint; take nothing for granted, but know for yourself. Your nature inclines you to believe what others say, and to look too high to find the real nature of those around you. Study the facts of things that are, that you may have a solid foundation of knowledge pertaining to the world. If, when working or studying, you feel pains across the back or reins, you should rest, or that function might become diseased.

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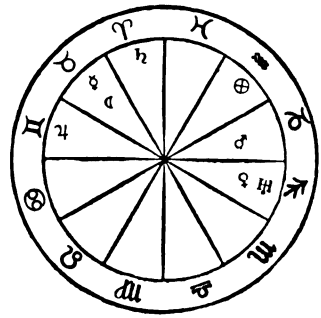
C. J. B. Feb. 4, 1865, 5.30 a.m. Copenhagen, Denmark.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	4.	AIRY,	2.
MATERNAL,	0.	WATERY,	0.
REPRODUCTIVE,	2.	FIERY,	3.
SERVING,	2.	EARTHY,	3.



RISING SIGN—♐.

By the earth's position in Aquarius, you are peculiarly allied to the body of humanity. This base, led out by the moon in Taurus, with Sagittarius rising, would make you a natural server, were it not for the influence of Uranus in the body sign, Sagittarius, which creates discontent in all spheres of mere service. Saturn in Aries gives you a very orderly mind, and Jupiter in Gemini allies you to the sciences and mechanics. These three positions —four, including the rising sign—would enable you, by thought and self-culture, to develop ability as a teacher or public speaker. Mercury, however, in your polarity, leads you out and is inclined to govern your nature, holding you down to a menial sphere of existence, which would be in exact opposition to the influence of Uranus, Saturn, and Jupiter. By careful study of the practical methods for reaching the highest goal of human attainment and by living the life taught in The Esoteric, you can overcome the evil influence of the polarity and Mercury, and can enter a sphere of service allied to the transcendental or cause state. Mars in Capricorn makes you very economical in the use of money, and unites with the Aquarius base in producing a strong selfish proclivity, which you must understand and overcome in order to reach the high attainment indicated by the three higher planetary positions. If you study the people around you and the world in general by the light of Solar Biology, you will be able to adapt yourself to your surroundings, and thus make life more harmonious.

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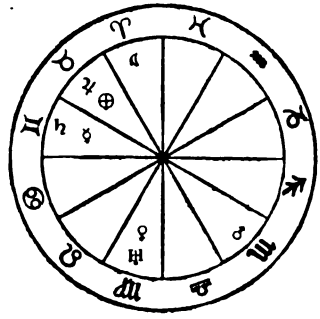
P. R. April 29, 1840. Braintree, Essex, England.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	5.	AIRY,	2.
MATERNAL,	2.	WATERY,	1.
REPRODUCTIVE,	1.	FIERY,	1.
SERVING,	0.	EARTHY,	4.



In the absence of the hour of your birth we are uncertain as to a number of points regarding your peculiar nature. A Taurus base polarized into Aries, produces a very obstinate disposition. While you have good intuitions, yet they relate mainly to the spiritual, to art, and to those things that pertain to the refinements of life. Jupiter in Taurus gives you great pride and an abundance of self-esteem, a combination which is a fruitful source of failure and disappointment, from the fact that it inclines you to move forward by force of will rather than by quietly feeling after and acting from the intuitive perceptions. If you are able to conquer anxiety and to act from the interior impulses, especially those obtained in the early morning when you first awaken, there is no reason why you should not be successful; but as long as you are led to act under force of the will, many failures will attend your life. Saturn in Gemini gives you great love of the sciences, and you would have made a success of scientific pursuits. Mars in Scorpio is an adversary in your life, for it keeps your mental conditions disturbed and surrounds you with much antagonism and inharmony; but this inharmony is mostly of a hidden and subtle nature. Virgo is the natural expressor of Taurus and Uranus, and Venus, being in that sign, unites with your polarity to take you more into the ideal and dream life than into the real and practical. In answer to your questions I would say: first, give much thought to the true principles of Christianity, in its higher and occult phases; second, get some successful business man to attend to your investments and financial interests generally, for, unless your rising sign is one that produces harmony in your basic principles, you can hardly expect anything but the failure of any financial undertaking of your own.

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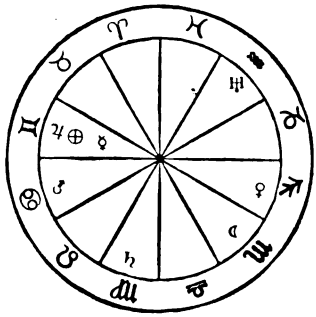
W. D. May, 26 1877, 6 a. m. Toledo, O.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	3.	AIRY,	4.
MATERNAL,	2.	WATERY,	2.
REPRODUCTIVE,	2.	FIERY,	1.
SERVING,	1.	EARTHY,	1.



RISING SIGN—♊.

The position of the earth and the rising sign produce an organism that is very active, both mentally and physically. Jupiter and Mercury in the same sign give you high ideals and a high regard for position in life, your standing before the public, etc. The moon in Scorpio produces a great deal of subtlety in your nature,—while you generally appear to be open and free, and lead your associates to think that you express without hesitation what you think and feel, at the same time you always have a reserve, and your purposes are never known. This will make you very successful in whatever you undertake. You would succeed as an author or a surgeon—particularly as an author; would do well in art, or as an astronomer. You have the capacity to learn quickly, and apply yourself readily to whatever you undertake. You have the ability to make yourself known in the world and remembered by it. You would also do well in the study and practical uses of electricity and the subtile forces of nature. As a student of the laws of mind and of the physical organism in general, you would be successful. Guard against too much activity, or, in other words, against wasting energy, as you have four planets in Gemini, which make you very restless, and you have not an excess of vitality. You should study the art of conserving the vital energies—make every movement of use and your studies practical. The regenerate life is very essential to your longevity, as well as to health.

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CORRESPONDENCE.

KINDERHOOK, MICH. OCT. 17, 1900.

Dear Brother Butler.—

The following dream may come under the head of the experiences you have asked for. I should be glad if you would look over my horoscope in connection with the dream, if you should use the latter.

With regard and brotherly love, I am

Very truly, E. J. Howes.

DREAM:—Upon a certain evening, a few years since, I had the following dream. I was suddenly amid a multitude of entities, flashing white like snowflakes, and bearing swiftly upward and away into space in a northwest direction. There was a harmony of easy triumph and orderly certainty in our far-rising journey, and my own ravishment seemed the ease of space gone to motion capable of endless duration. However, a joyful sense of arrival thrilled our starry multitude, and we dispersingly settled into a world-like region where powers of the kind in stature and beauty of angels had a sort of court or hearing for the awarding of values to our choices and abilities. A rapid passage of investigation and trial—in my own case but blurred into a mere halo of haste—was ended in a joyful and astonished acclaim, voiced by the multitude, that I had chosen for my own special possession the perfect Earth.

The news seemed to awaken a wondering sort of joy at my daring, and the thrill of approval was universal. Suddenly I saw a genial and majestic angel near me, apparently being the agent to endow me with the fruit of my selection. He hesitatingly proposed, however, to give me only one half of my prize, and to indefinitely postpone the full consummation. I flatly refused, and curtly declared that I would have both halves or

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none. The angel laughed softly and approvingly amid the silence, wherein we were the centre of all eyes. Then he brought me the Earth. With humility and modesty, but with perfect self-possession, I opened my arms and to my bosom took the angel-touched Earth. Imagine the Atlantic poured into consciousness and turned to unspeakable bliss. Such was my sense and measure of satisfaction. The Earth and I passed into each other and became one perfect consciousness. I awoke in the flesh and kept my joy for the space of a quarter of an hour.

Where had I been? What did it mean? There can be no effect without an appropriate cause. In the final number of The Esoteric I gave a still more mysterious experience. Are these, and others I could relate, indicated by my horoscope? I was born Oct. 17, 1838, at eleven o'clock in the evening, in Ontario Co., N. Y.

Ans.—E. J. H. Oct. 17, 1838, 11 a. m. Ontario Co., N. Y.

⊕ in ♎; ☽ in ♎; ☉, ♅; ☿ in ♏; ♄ in ♊; ♃ in ♈; ♂ in ♑; ♀ in ♐; ☿ in ♐.

Yes, we think the positions of the earth and moon, the rising sign, and planetary positions all explain your peculiar experiences. In the first place, the earth and moon were both in the sign Libra, which was represented by the first son of Jacob, Reuben; "Reuben," he said, "is my first born." In the evolutionary unfoldment by and through creative energy, Libra is the first sign of the grand cycle. Its nature is as if a conscious entity were incased in a dark globe, let us say, the center of the earth, looking out through darkness, beholding the light. It is not to be wondered at that your choice was the earth, for there is a feeling with Libra, wherever found, that they are to be the first. Their strange visions and their relatedness to pure creative nature, make them feel that they stand, as it were, alone, the first. In your case this is augmented by the fact that the last degree of the maternal sign Cancer, was rising at the time of your birth. Thus your body becomes an inspirer, a gatherer, of thoughts and ideas. You have no planet in the interior sign of your Triplicity and only one, Saturn, in the expressing sign; and

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this, being in the first part, is weak, giving full power to the peculiarity of the Libra base. Uranus is in the sign which leads out the maternal trinity, and, consequently, it is the expressor of, and governs your body, and fills your mind with inspirations of the mystic, and of all that which pertains to the peculiarities of the Virgo nature. Jupiter in Aries indicates high ideals, broad conceptions, and a great deal of self-centered character.

Mars in Capricorn tends, as it were, to throw the entire combination back upon yourself. Venus and Mercury, in the restless sign Pisces, keep you ever busy, so that you would naturally live in a world of your own, and no doubt the angel would give you the world as your own. And when, in the fullness of time, your consciousness grows large enough to be one with the consciousness of all life on the planet, then you will possess the planet, and it may be that I will be there and possess it too; but there will be no struggle between you and me, and many other yous and mes who will own the planet Earth, for no one will detract from the possession that each will have. In no instance have I seen the planetary positions throw the individual so thoroughly back upon himself, as is the case in your nativity; the maternal sign Cancer is the only point wherein you touch the world of mankind.

BOOK REVIEWS.

CHARACTER BUILDING. By Ralph Waldo Trine. This pamphlet of 30 pages is a work of true merit. It contains much encouragement for those who are struggling with fate, and has many practical thoughts that we readily recommend to the public. Sold by Thomas Y. Crowell and Co., New York and Boston.

DISCOVERY OF A LOST TRAIL. By Chas. B. Newcomb. 282 pages, cloth, $1.50 Sold by Lee and Shepard, Boston, Mass. This work is written somewhat in the form of a novel. It contains many very good lessons for practical life. The publishers tell us that it is "a simple study of that strange and beautiful thing which we call life. It contains only a few familiar signboards that have helped some bewildered travellers to find their way in paths that seem mountainous and difficult. Plain suggestions of confidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom. When we really are assured of the right road, we can truly believe

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that life is a song and not a cry. When we can feel confident that all wanderers will at last come through the stress of storm and fog, in which they have seemed to miss their way, we may be cheered and comforted. We are sometimes gladdened by a fresh touch upon the strings of the harp of life. The sounding of a few old chords may soothe us like the cradle-songs of infancy. The writer has not aimed at metaphysical figures or oratories." We think the book is of practical value and that it will do much good in the world.

We have before us a copy of a magazine entitled PRABUDDHA BHARATA, the organ of an Indian Brotherhood of which the Swami Vivekananda is the head. In every sense it is a characteristic Indian journal, and will prove an invaluable help to those who wish to become familiar with one of the Oriental religions, its peculiar ideas and customs. The editor gives evidence of a thorough acquaintance with what is going on in religious India, and seems to be fully alive to the importance of an awakening among his people. Unlike most Indian editors, "the manager" of this magazine shows no shadow of an inclination toward Christianizing his publication or imitating the Occident; he seems to be true to his convictions, and devoted to the interests of his religion and India. The journal is well worth the thoughtful perusal of students, for they will find in it many valuable thoughts and suggestions. Subscription, $1,00 per annum. Address, Manager, Prabuddha Bharata, Mayavati (via Almora), Kumoan, Himalayas, India.

THE ASTROLOGICAL MAGAZINE. A magazine edited and published by an Indian of scholarly attainment, who has devoted many years to a most careful study of Oriental astrology, especially that of ancient India. It contains much that is extremely interesting and entirely new to the Western world. Two numbers before us contain each eighteen articles, of which the subject matter evinces an amount of research and a character of thought rarely found in such magazines. Students of astrology and those interested in ancient sciences will find this magazine invaluable. Terms of subscription: Indian—yearly in advance Rs. 4; English, 5 shillings; American, $1.50. Address, B. Suryanarain Row, B. A., M. R. A. S., Madras, India.

"HEALTH GERMS." A pamphlet of 15 pages, in which "the author gives a glimpse of a philosophy that not only makes health possible to all, but, through a redeemed contagion, it may become infectious." Sold by Alice B. Stockham & Co., 56 Fifth Ave., Chicago. Price, 25 cents.

PHILOSOPHIC NUGGETS. Gathered by Jeanne G. Pennington from the writings of Thomas Carlyle, John Ruskin, Henri-Frederic Amiel, and Charles Kingsley. A book of 167 pages, neatly bound in cloth with gilt top. It contains many well-chosen thoughts from these prominent authors, and writers will find it a convenient source from which to glean pithy quotations. Sold by Fords, Howard & Hulbert, 47 East Tenth St., New York. Price, 50 cents.

ECCE HOMO is the title of a monthly magazine of 27 pages. We quote the following from the editor's Prospectus: "This Publication will owe allegiance to no religious or political school, sect, system, party, cult or person. Its aim will be to aid in the progress of mankind through a cultivation of a knowledge of Truth wherever found, regardless of individual preferences and preconceived notions." Published by The Ecce Homo Publishing Co., 906 Turpin St., Richmond, Va. Price, $1.00 a year.

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THE LAMP, a monthly magazine of 22 pages, devoted to the Occult and Theosophical, appears to be a very bright little magazine, well printed, and contains interesting and instructive thought. Published by Albert E. S. Smythe, 18 North St., Toronto, Canada. Price, $1.00 a year.

S. Lincoln Bishop has commenced a series of pamphlets which he calls "UNIVERSAL HARMONY LIBRARY, *The Truth about Healing.*" The number before us contains sixteen pages and is devoted to an article entitled "Love and Wisdom." He has begun a good work, and his thought seems to be what might be termed vital thought. The ideas, to my mind, are more in harmony with universal law, or the law of God, than those of the majority of mental scientists. From certain expressions in this pamphlet, I should judge that he is familiar with the idea of regeneration. Whether he is prepared to teach it or not, remains to be seen, but if he carries into practice the thoughts that he has put into words, he is destined soon to become one of the lights of the world. We feel like welcoming such a work for the sake of the world and its needs. The pamphlet is marked 25 cents. Address S. Lincoln Bishop, Daytona, Florida.

EDITORIAL.

We have received from India, the manuscript for a little book to be entitled THE PILGRIM'S PATH. It is a compilation of selections from letters written to a disciple by one of the most widely known Masters of India. The pupil to whom these letters were written—and who is at present in charge of an institution of learning in Midnapur, India—has arranged the selections and sends them to us for publication. They are of the character of special instructions intended to aid the recipient in his effort to reach the high goal.

The book will be one of rare merit, as, in purity and depth of spiritual quality, it is superior to any of the Indian writings with which we are familiar. We hope to announce in the next issue of The Journal that this little work is ready for distribution, but, on account of an unusual press of work just now in our printing office, its appearance may be delayed. The booklet will be neatly bound in linen and brown, and sold for 50 cents a copy.

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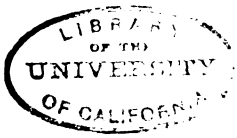
The following advertisement was sent us, and with it the little book referred to, which is sold for ten cents. Although the peculiar wording of the advertisement inclined us to reject it at once, yet, after reading the little book, we decided to publish the notice of it. It contains many suggestive thoughts which are very good for the good and pure-minded, but very bad for the bad and evil-minded. The subject matter handled by the author is vital, and in the hands of the wise will be found useful. As the little book refers to a larger one, we will reserve further judgment until we have seen the more extended work. The ten-cent booklet contains enough important knowledge to be well worth sending for.

SELF HYPNOTIC HEALING.—I have made a late discovery that enables all to induce the hypnotic sleep in themselves instantly, awaken at any desired time and thereby cure all known diseases and bad habits. Anyone can induce this sleep in themselves instantly at first trial, control their dreams, read the minds of friends and enemies, visit any part of the earth, solve hard questions and problems in this sleep and remember all when awake. This so-called Mental-Vision Lesson will be sent to anyone for 10c. silver, actually enabling him to do the above without further charge.

PROF. R. E. DUTTON, McCook, Neb.

Dept. 5.



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NOTICE.

When Oak Park passed out of the hands of the Esoteric Fraternity, it was purchased by one of our neighbors, who had long known the place. As he is a man of advanced age and in poor health, he wishes to sell the place, and we would like to see it go into the possession of some one interested in the higher thought. The value of the place may be better estimated when we state that there was a mortgage of $2,000 and a second mortgage of $5,000 on it, making in all $7,000. These have been cleared, and the present owner now offers it for $7,500. There are 160 acres in the plot, and most of it lies in such a position as to be easily irrigated. A large portion of it could be cultivated as a garden; a little creek runs through it, which supplied sufficient water to give us a garden of about two acres,—one of the finest that we have ever seen. There are, at least, sixty acres that could be irrigated and used for garden purposes. The present owner has rebuilt the cottage, making a house of seven rooms, with a veranda on three sides, a fine large pantry and dish closet, a bath room with porcelain-lined bath tub, and all the modern improvements for closet. Good spring water is brought into the house, and there are appliances for hot and cold water in the kitchen. Adjoining the house is a summer house or celler, for keeping fruit, vegetables, milk, etc., and a nice large wood shed. Everything about the place is in first class order.

There are also four small cottages containing twelve rooms all nicely papered. The present owner uses Oak Park as a summer boarding-place. He gets $7.00 a week for each boarder, and during the summer months is obliged to turn away a great number that cannot be accommodated. The house is also furnished with acetylene gas fixtures and telephone facilities.

A good barn, all necessary farming implements, a brick shop and carriage house, a span of horses, harness and a two seated carriage, are included in the purchase price, $7.500.

Applegate is becoming quite a summer resort, and Oak Park is better adapted for keeping boarders than any place in this part of the state. We will be pleased to communicate with anyone who may contemplate purchasing this property.

Address H. E. Butler, Applegate, Cal.

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Mind Cure . . .

The Greatest Healing Power on Earth.

Lay your prejudice aside long enough to read this sworn testimonial of a cure that seems miraculous:

This is to certify that my upper lip and a large portion of my nose were eaten away with cancer of so pronounced a character that physicians declared the case incurable and me a doomed man. My situation and feelings were beyond description, when I heard of Mrs. Helen Wilmans and her power over every form of disease. After I put myself under her mental treatment the eating of the cancer ceased and new flesh began to grow from the edges of it, which gradually spread over the cheek until the unsightly opening was closed. The nose at this time is about completed, and the lip is nearly filled in. I am able to pronounce her efforts a success. My general health is fully restored, and I have gone to work again with my customary strength. This testimonial is given from a thankful heart; and I am glad to add that my faith in her is so great that I believe she can cure any disease under the sun. All this was done without the use of medicines—by mental treatment alone. Respectfully, J. M. ENGLISH.

Subscribed and sworn to before me this first day of March, 1897, at Daytona, Fla.

C. M. BINGHAM, JR., Notary Public.

I am acquainted with Mr. English and can truly say that this case is not only true in every particular, as set forth by Mr. Bingham, our notary, but that the cure spoken of, I must confess, surpasses human comprehension. During more than 40 years of observation and experience I have met nothing like the above case. This contribution is voluntary.

Sea Breeze, Fla., March 2, 1897.

DR. E. E. DAYTON.

C. A. BALLOUGH, Sea Breeze, Fla.

I have thousands of testimonials of other cures embracing every form of disease, some of which are published in a pamphlet called "The Mind Cure Treatment." Write to me for my terms; they are moderate; and ask for "The Mind Cure Pamphlet." This is free to all who want it. Address

HELEN WILMANS, Sea Breeze, Fla.

The Libra Sample Copy List—Sample copies of all classes of Occult and Metaphysical literature, and a copy of "Healing by Divine Alchemy," will be sent you on receipt of ten cents.

C. D. MCLAUGHLIN, 943, Mass. Ave., N.W.
Washington, D. C.

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We offer to make absolutely FREE OF CHARGE,

A LIFE SIZE PORTRAIT

In Oilette, Pastel, Water Color, Sepia, India Ink, or Crayon.

In order to introduce our excellent work, we make, FREE OF CHARGE, A LIFE SIZE PORTRAIT, copied and enlarged from any photo, tin-type, gem, daguerreotype, etc., to any one sending it to us. Our work is unexcelled, our likenesses are striking, our finishes the most artistic. Small pictures always returned on demand. If you wish to possess a valuable life-like portrait in Oilette, Pastel, Water Color, India Ink or Crayon, of yourselves, children, father, mother, dear absents or departed, FREE OF CHARGE, send in your photo to

THE CONTINENTAL ART CO.

155-157 E. Washington St. CHICAGO. ILL.

RAPHAEL'S

ALMANAC and WEATHER GUIDE

For 1901.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather that will occur in each month during the Year.

A LARGE HIEROGLYPHIC

By Raphael, the Astrologer of the 19th Century.

This work contains the Ephemeris, or Astrological Tables, which are useful in Solar Biology for determining the rising sign and the degree and minute of the moon's position. It contains much other valuable information for those interested in Astrology.

Price, 35 cents.

For Sale by Esoteric Publishing Company.

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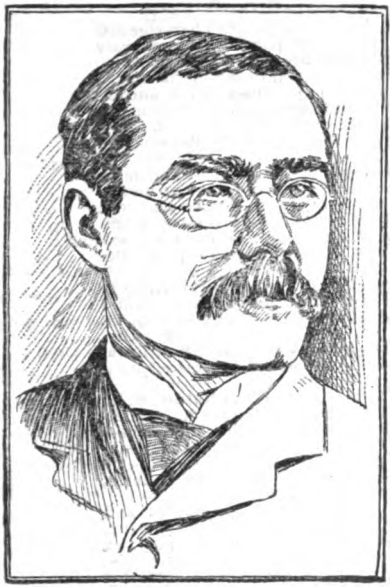
PREMIUM LIST.

This list will hold good until August, 1901.

To our many friends and patrons who may desire to assist in extending the circulation of this Journal, we offer the following books as premiums.



Rudyard Kipling's Works.

Vol. 1.—"The Light that Failed."
Vol. 2.—"In Black and White," "Under the Deodars," and Eight Short Stories.
Vol. 3.—"Story of the Gadsbys," and Nine Other Stories.
Vol. 4.—"Departmental Ditties" and "Barrack Room Ballads," including The Vampire, Recessional and Suppressed Poems.
Vol. 5.—"Soldiers Three."
Vol. 6.—"American Notes."
Vol. 7.—"Mine Own People."
Vol.8.—"Wee Willie Winkie," and four other stories of children.
Vol. 9.—"The Phantom Rickshaw." "The City of Dreadful Night," and Three Other Stories.
Vol. 10.—"Plain Tales from the Hills." Thirty-nine stories.

This complete set of Kipling's works, bound in linen, will be mailed prepaid to any one sending us 6 new subscriptions, with names and addresses. It will be sent in cloth for 7 new subscribers; in lambskin, 9 new subscriptions.

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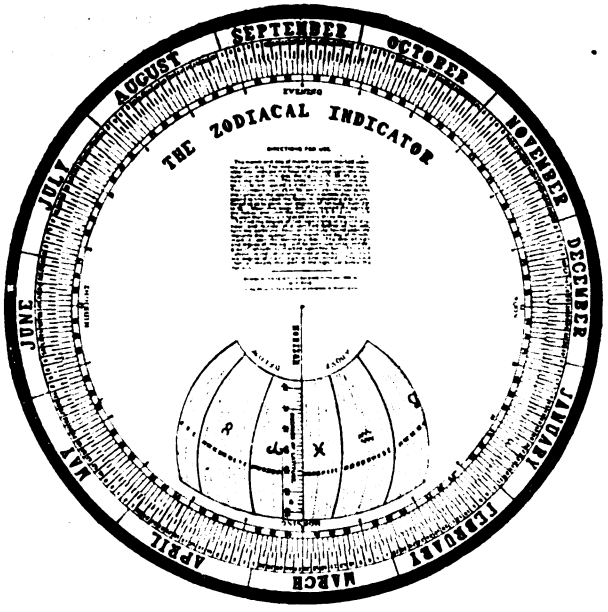

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PREFACE.

The aim of The Occult and Biological Journal is two fold: first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions; shows the correlation of the doctrines of the Orient and those of the Christian religion, and uses the wisdom of the past to throw new light on Biblical text; and, secondly, to those whose desire is individual unfoldment, it gives a special course of instructions; presents methods for increasing the amount of life in the organism, for its conservation and control, thus insuring the magnetic power so necessary to success in all directions. It studies the biology of the universe. Investigates the laws of life, tracing the course of its unfoldment from its origin until it reaches the perfection of the human organism. Calls attention to its uses and abuses. Its presentation of the esoteric sciences is concise and clear, always emphasizing their practical value.

Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

THE ESOTERIC PUBLISHING COMPANY is an incorporated body. It issues stock at $10 per share, the money received therefrom, as well as from subscription, being used wholly in the advancement of the cause it represents; that is, it is used in publishing and advertising books, the Journal, etc.

THE ESOTERIC PUBLISHING COMPANY and THE ESOTERIC FRATERNITY are entirely separate in so far as financial interests and objects are concerned. The interest of THE ESOTERIC PUBLISHING COMPANY is in public teaching through the medium of its various publications, while THE ESOTERIC FRATERNITY is altogether interested in preparing a place for the working out to ultimates of all the laws and methods taught in the Company's publications.

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THE

BIOLOGICAL JOURNAL.

VOL. I. — ⚷ — No. 6.

FEBRUARY 19 to MARCH 21, 1901.

PHYSICAL IMMORTALITY.

The thought of physical immortality is one that has animated the mind of the race from the earliest dawn of history down to the present time. The Biblical record begins with the creation of Adam as an immortal existence, and immediately following is the account of the loss of his immortality by sin. In the theological mind the question arises, Of what did the immortality which Adam lost consist? Many people say that it was the immortality of the soul, but if we inquire, Do you not believe that all souls are immortal? the reply is, "Oh yes: but by losing the immortality of the soul, we mean that he lost paradise and was damned." Yet the Bible account does not of itself permit such an interpretation, for we read that, after Adam had transgressed, God said to him, "Dust thou art, and and unto dust shalt thou return." The words "dust thou art" could not have referred to the soul, but to the body; therefore it was unquestionably the immortality of the physical body that Adam lost. Subsequent history bears out this conclusion when we read that the patriarchs lived many hundred years; for

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instance, "Methuselah lived an hundred eighty and seven years, and begat Lamech," who was his firstborn; "and," the account proceeds, "Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: and all the days of Methuselah were nine hundred sixty and nine years; and he died." Now, we cannot by any known law of reason or in justice to the records say, that the account is incorrect which says that Methuselah lived one hundred and eighty-seven years and then begat his first son, and that all the days of Methuselah were nine hundred and sixty-nine literal years,—of the same length as our own: and yet in our time it is a matter of wonder to the public mind to see a man or a woman who has lived to be a hundred years old.

The only reason, apparent from the record, for the great decrease in the length of individual life is, that the people of to-day, as a rule, marry at any time from fifteen to twenty-five years of age and beget chilren; but we cannot account for it in this way, as those who do not marry until fifty or even later, do not live any longer than those who marry very young. Let us inquire a little deeper into the subject. If the habit of the race were such that the people lived an absolutely continent life, preventing all loss of the vital fluids from puberty to the time of marriage, what then would be the result? Some may say this is a matter of speculation, but we think not—we think it a matter of logical deduction. However, we have elaborated this subject very fully in our former writings, and we will not here enter into a discussion of it. There is no doubt in our mind that the great age of the patriarchs originated in the one fact, that there was no loss of the vital fluids from the time they reached puberty until they generated their first child, and that after they began the work of generation they lived wholly for the production of their race and not for sensual gratification; in other words, they only exhausted their

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life to give it to their offspring—under all other circumstances they were perfectly continent. Now, we believe that if at the present time, children were born and properly educated in the care of their bodies, so that they were moderate in all their habits of life and devotional in their spiritual aspirations—for a life of devotion opens the door to the negative and vital currents of the universe—they might live to the age of a hundred or even a hundred and eighty years, as some of the patriarchs did, then marry and produce children; and that if they continued to live a righteous life, they might live several hundred years.

The question naturally arises, Why should man die if he can live several hundred years by such a course of life? The answer to the question might be found in the correct understanding of the allegorical language concerning Adam's being driven from the garden of Eden, and a flaming sword being placed there to guard the way to the tree of life and thus prevent him from returning, eating of the tree of life, and living forever (see Genesis III. 22, 23). Herein resides the mystery of the ages,—a mystery that has been revealed to a few, but which must remain a mystery to the masses, lest man in his ignorance attempt to eat of the tree of life without having removed the flaming sword, which would result in death instead of life. This we will say, not from theory, but from knowledge,—in order to remove the flaming sword that guards the tree of life, a man or a woman must absolutely conquer all of the old passional nature. When that is entirely overcome, the way to the tree of life will be made plain; the mystery will be revealed and access will be given to the overcomer. As it is said in the last book of the New Testament, the last chapter, fourteenth verse: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

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We have said that the thought of immortality has been in the mind of the race from the time of Adam to the present day. We are told by the Apostles that Christ came to bring life and immortality to light through the Gospels, and Paul said: "As in Adam all die, even so in Christ shall all be made alive." Had we the time and inclination to enter into an argument from the Scriptural side, we would find overwhelming proof that the object of Christ's mission was to show the way to remove the flaming sword and make it possible for man to again enter the garden of Eden and partake of the fountain of the waters of life freely, to the end that he die no more.

From the time of the Apostles down to the present day, man has believed that he could overcome death by some theory, doctrine, or method, which he had found and was adopting in his own habits, but all have died. Just at this time there is an unusual awakening in regard to the subject, and many most zealously believe that they have the knowledge and power to overcome death. The thought of the mental scientists is reviving the hope of physical immortality; and that hope is not an unreasonable one, for, if we stop and think of the methods of life from infancy to old age, we are confronted by the following facts: a child is born, and year after year it grows and develops until manhood or womanhood is reached. This is the period of actual growth of the body; but when puberty is reached, the life element within the body ripens and is thrown off and the body ceases to grow. When we realize the fact that every particle of the body is periodically cast off and renewed, the question naturally arises, Why is it that man grows infirm and that age seems to tell upon his organism so rapidly? Physicians attribute it to the ossification of the structure and so forth, and to the fact that the body has worn out; but how can the body wear out when it is renewed every day—born anew, as it were, every year? If this is true, death is certainly not due to the

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wearing out of the body; it can only be the wearing out of that which remains. And what is it that remains? The thought and memories, which are the consciousness. Therefore we must conclude that it is wholly the attitude and condition of the mind which govern the rebuilding of the body, and that it is a change of mind which causes a change in the body from youthful growth and development to old age and infirmity.

This, to a certain extent, has been proven by mental scientists, who believe most firmly that through the power of mind, through a change of the habit of the mind, they will be able to overcome death and live on indefinitely. We agree with them that they have immortality if they can obtain and maintain a mental condition like that of the man of twenty,—hopeful, buoyant, ever looking on the bright side of life, full of energy and vigor; at the same time holding a firm belief in the thought of immortality in themselves,—a belief not of the head, but, as the Bible has it, of the heart, or, as we prefer to express it, a belief in the vital thought, which is a belief that seems to bubble up in the inner consciousness of one's being, and is so vivid and so perfect that the ordinary mind would say: "I do not believe it,—I know it; for I feel it permeating every atom of my being." Yes, such a belief and such a conscious realization is all that is necessary to obtain immortality of the physical body. But such a belief and such a consciousness cannot be intermittent, spasmodic; it must be a continuous, unchanging realization. Some of our Christian Science brothers and sisters think they can, by the power of will, create in themselves this condition and maintain it, but if they were to stop and honestly examine themselves, they would find that not one of them is able to hold the perpetual realization, and that, in order to obtain a realization of the condition at all, it is necessary to be writing or talking about it, with the power of their whole being centralized upon

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it. They also know that when the effort is over, the reaction comes, and that the consciousness of death and infirmity comes with the reaction. This should be sufficient evidence to any one, who will soberly think and reason upon the matter, that there is something wrong in the habits of life.

About a year ago Helen Wilmans answered a question in "Freedom" concerning the ability of the earth to hold all the the people, if immortality was obtained and the work of generation still continued. In answering this question she obtained the revelation of the real root of the matter; namely, that they who obtain immortality "neither marry nor are given in marriage, but are as the angels in heaven;" in other words, they who obtain immortality, live the regenerate life. Now, it remains to be seen whether Helen Wilmans has the courage to accept that revelation and teach the truth that she has received. So far as I know, she has failed to do so. Every person is justified by his own higher self and by the God of the universe as long as he does as well as he knows, but when a higher truth is given him, it brings condemnation, if not accepted and lived up to, or—if one is a teacher—if not accepted and taught. Transgression against the law is the cause of death, and will inevitably bring its results. There are many now living, who have followed the Esoteric teachings and are living the regenerate life, who realize that that course of life—the retention of the life fluids and unity of the mind with the Spirit of God— is a means by which the spring of immortality may be realized in their own organisms. We have a man with us in his seventy-seventh year, who frequently says, "I never felt so well in my life;" a day or two ago he remarked, "I feel as though I could jump over the house." What does this mean? It means, simply, that there is springing up within him the consciousness of immortal youth. Therefore we repeat, unless our friends, who are seeking immortality of the body, cease

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from the work of creation and begin the life of regeneration, all their efforts toward maintaining the mental state requisite for obtaining immortality, will be in vain. They obtain the consciousness at times through a forced effort, but it must come naturally; as the Hindoo philosopher says, "we must grow as the grass grows." Yes, we must apply the laws that will produce the conditions of immortality in us as naturally, quietly, and harmoniously as the grass springs up under the warming influence of the spring-time sun.

NEW PRACTICAL METHODS.

(VI.)

In the preceding number of this series of articles, the methods given for governing the breath, developing lung power, and so forth, although intended merely as suggestions, will, if followed out diligently and introspectively, give the student a vast source of wealth, of mind and body. It must be understood, however, that this is true only of those who, in every respect, are living a good, healthy, orderly life, for if one is destroying his life at its very fountain head, he cannot expect to reap the full reward of his effort in the direction of breathing. All physical conditions demand expression through the breath, and in order to attain the higher results for which you who read these methods are seeking, you must take into consideration the whole law of being; it will not do to depend upon the application of any one law and expect thereby to obtain everything. Of course, no law applied can fail of results, but the results will be only those of the one applied law. Consequently a practical mentality will readily see that it must take

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into consideration all the laws governing the physical body as well as those governing the mind.

A large body of teachers now before the world expect to accomplish everything by mental action alone,—to vitalize the body, cure its disease, and even give it immortal existence. While the mind is able to accomplish great results, yet it itself is dependent upon the vitality of the physical body. It is claimed by these people that they can vitalize the body. Yes, they can, provided the body is filled with the basic element, life; otherwise the mental effort will act as a powerful stimulant that sets the nerves in motion and produces a momentary exhilaration and consciousness of strength, but, if the body is depleted, that consciousness of power cannot be maintained. Now, there is no one thing in the habits of human life that so quickly depletes the body, weakens the mind, and deranges the entire structure of a man or woman, as the abuse of the reproductive function. This function has two distinct uses in the economy of nature: the first and most important is in the production of life for the body and its needs; the second is for the perpetuity of the race. But if the life gathered by the reproductive system is used only for the perpetuity of the race, then only a very small per cent of the life generated serves that purpose, and the rest, having been thrown back into the body, and by the activity of the sex transmuted into the crystallized waters of life, is taken up into the blood, carried to the heart, then pumped into the lungs, after which it goes into the circulation and into the spleen, where it undergoes a further transmutation and becomes what is known as vital magnetism.

Of recent years there has been much talk about obtaining magnetic powers for the purpose of attracting and commanding the attention of our fellows. The man or the woman who has the most magnetic power on the rostrum, in business, or in social circles, is the one who, either by nature or by mental habit, is

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most careful in the conservation of the seed, for all vital energy begins with the reproductive function. Our origin as a physical existence was there,—all the life inherent in our organism was primarily derived from that function, and all the vitality that we will ever possess depends thereon. The waste of the products of that function has caused the filling of our insane asylums and prisons throughout the civilized world. It is the cause of weakness of mind and consequent poverty and distress in the world. It is the cause of all sickness, sorrow, and pain. Inquire of any physician who has charge of one of our large insane asylums, and he will tell you that from one-half to two-thirds of its inmates are there because of certain abuses of the reproductive function. If you want to be free, happy, strong, vital, so that life is a song of joy, a perpetual happiness, then begin at the fountain head, conserve the life, hold it for the uses of the body and mind.

Every mystic order, worthy of the name, that now exists or has ever been in existence, has found it necessary to the attainment of superordinary power to take control of the generative function and conserve all the vitality produced by it for the use of the body and mind. True, there are societies that call themselves mystic, but which are mere magic workers dealing with the grosser elements of nature, that ignore the conservation of the life fluids as a foundation principle, but such are unworthy of the consideration of all men and women. It has been known at least since the time of Egypt's glory, that all high attainment of whatever name or nature is dependent upon the conservation of the sex life. Now, if you would reach the high goal of success in any department of life,—business, social, or domestic, the way is plain and easy. Shall we say easy for all? No: it is not, for the overcoming of involuntary loss of this vital fluid, will cost some persons almost a superhuman effort; but such an effort pays from start to finish.

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If a person makes the effort even in a partial way, he will obtain proportionate results. If he makes the effort with all the persistence and determination of his mind and will, utilizing all he has been able to gather from former instructions in these articles, success must crown his endeavor. This is one of the most important matters in human life, and because of its importance every one who puts forth the effort will begin to realize important results, so that he need not depend upon what we say or upon any authority for its verity, for he will experience within himself that which will prove beyond question what has been stated.

Again, we are brought face to face with certain habits in human life which preclude the realization of immediate results in this direction. For example, the majority of people have gotten themselves in the habit—and wisely so—of ignoring all sensation and disregarding any special mental states. If you should say to the ordinary man: "Do you feel pretty well this morning?" his reply would be, "Oh yes." "Your mind is as clear as usual?" "For all I know, yes." "Do you feel any difference between your present state and that of last week?" "No: I am just about the same; I never change very much." That is to say, in order to succeed in life, a man has his object, and has decided upon certain methods to which he holds tenaciously and admits no thought of inability to accomplish his purpose. This is good of itself, but if you wish to lay hold of the laws of nature and profit by their application, you must study the phenomena of nature and of your own life, which are to be found in the sensations of the body and your mental states.

There exists here a point of most careful and wise discrimination. In order to obtain results it is necessary that you study every sensation of the body, analyze every mental state, and try to learn therefrom its origin and its ultimate effect.

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If you follow these instructions, you cease to live as a mere animal, without thought of anything beyond subsistence; you begin to live as an intellectual organism, a thinking power. Therefore you are to recognize that you, the real individual, are a thinking intelligence, not a physical body. You have a physical body, but that body is not you,—it is yours. This thought established within yourself, you readily overcome fear; you easily recognize your natural strength and dominion over mere sensation, and with that recognition all fear of the consequences of sensation is conquered. When you have overcome fear of the consequences of certain unknown sensations, you are in a position to analyze them; to stand a spectator, as it were, and experiment with them,—know and understand them in all their manifestations. If you do this, you can determine the results to be obtained by the application of the methods you are applying. You know that when a physician gives his patient medicine, he is always solicitous to know what effect the medicine has had; he inquires diligently concerning the patient's feelings; examines his appearance, the conditions of the body, and applies every known rule by which he may obtain a knowledge of the results of the medicine given. In following these instructions you are applying the God-given medicine, Nature's remedies, and you are your own physician; therefore you must carefully watch all symptoms, that you may know how properly to apply these methods to yourself in order that the desired results may be obtained. You must establish this condition of mind within yourself and hold to it, making it a part of yourself; keep it alive and active all the time, until it becomes a habit of life.

When you have established such a condition, you will know from the start what you are accomplishing by the control of the reproductive elements and the practice of the foregoing methods. If you are among those who at once succeed in

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getting complete control, then we can tell you about what you may expect in the phenomena of sensation and mind. In the morning you will awaken more readily, feeling brighter and more active. You will begin to enjoy greater freedom of mental action. This may continue gradually to increase for a month—perhaps two months, or even longer, then will come a reaction, and with it a sleepy stupor, indisposition to act, a desire to lie around and sleep; and when you do sleep, you go into a dead stupor, from which you awaken feeling as if you had been drugged. Here you meet an adversary that requires a powerful will and a lively energy to conquer; but if the following instructions are properly carried out, it may be possible to avoid that struggle; and even if you should get into it, you will soon conquer, and when you have done so, you will be conscious of having obtained a power, both of mind and body, that you have never before known; you will begin to realize a joy in living.

The being which has obtained harmony, and every being may attain it, has found its place in the order of the universe, and represents the divine thought at least as clearly as a flower or a solar system. Harmony seeks nothing outside itself. It is what it ought to be; it is the expression of right, order, law, and truth; it is greater than time, and presents eternity.

Henri-Frederic Amiel.

The orders of animals are the serpent and the bird: the serpent, in which the breath or spirit is less than in any other creature, and the earth-power greatest; the bird, in which the breath or spirit is more full than in any other creature, and the earth-power least. *Ruskin.*

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WHY DO THE STARS TWINKLE?*

This question has interested all classes of people from childhood to manhood, but no answer was given until in recent years, when in a newspaper we saw the theory of an astronomer, who claimed that the twinkling of the stars was the result of dark bodies or balls passing between them and the earth. Of course this is simply a theory, and we believe without foundation; and, as all conclusions in regard to such matters must be drawn from analogy, we have to look for the solution of this question in analogy born of something within the limit of the telescope's critical examination. But no adequate answer to such questions will be obtained as long as astronomers hold as foundation principles such vague and unreasonable theories as that our sun is a molten mass of fire, and as such must in some future time burn out and become a dark body, when the life on the planets revolving around it must necessarily perish. I say as long as such a theory is held as the foundation principle of astronomy, no answer worthy of our consideration can be given to the question before us.

From revelations that have come to us through knowledge obtained from the science of Solar Biology, we think that we have reached the unquestionable conclusion that worlds are born from our central sun through a process of refinement going on there similar to that taking place in the human body.

*Our contributor evidently wishes us to understand that he attributes the twinkling of a star to thought flashing or sweeping over its surface. In regard to his theory we must say, that nothing we have ever known warrants the belief that it is possible to see vibrations of thought with the unaided physical eye. However, aside from this main point of his argument, the article contains so much that is interesting and instructive, that we give it space in our columns, leaving criticism to the reader. [Lit. Ed.

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As the human mind develops and increases in power, the body throws off the grosser material and takes on finer. This process gives finer mental abilities, stronger thought powers, which, in turn, react upon the material in the body, causing it to eliminate the grosser and assimilate the finer. This is the root of the law of evolutionary development, which has recently been accepted by some of our scientists.

As a result of this evolutionary unfoldment the human race is becoming, in the language of the Bible, "weaker and wiser." The naturalist tells us that there was a time when all the life upon the planet appeared in giant forms of purely animal and reptilian existence, and that in the process of the refinement of the planet, those mammoth creatures have passed away and animals of less physical power have taken their place. But instead of physical power there now exists activity and vivacity, and instead of men, giants in strength and physical stature, we have men of moderate stature but of greater mind power; and students and thinkers on the subject of man and his relation to the universe, his component elements and so forth, believe that the time must come when the man of this planet will reach a state of refinement so high and so perfect, that his physical body will be luminous and shining as the sun light. A like order prevails in the development of the universe: if our sun has worlds born to it, and if the earth is one of its children, we must expect that the earth and all the planets will become like their parent and will also have children. Our moon is the offspring of the earth, and we may reasonably infer that the time will come when another moon will be born from our planet. We are told by astronomers, and through the telescope we may see for ourselves, that the other planets have worlds, moons, circling around them.

Now, if the order of evolution is from the grosser to the finer, we must conclude that as the worlds born from our

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sun become more refined, they gradually drift away from their parent center and assume the nature and appearance of their parent, and, consequently, are less dependent upon it for their nourishment of light and heat; in other words, they begin to live from themselves. We are told that Jesus said: "For as the Father hath life in himself; so hath he given to the Son to have life in himself," and I believe that we all unite in regarding him as the great prototype of the coming race of our earth, and as the race, so must be the world that it inhabits.

A thought that has been sweeping over our planet like a tidal wave is, that "all is life;" and science has long recognized that even the rocks are living matter. We are here brought face to face with deep thought, which is merely speculative to the superficial thinker, but which to my mind seems susceptible of proof by the mathematics of logic. It is that, if all is life, and if evolution is the law of humanity, then, as the human family are like their surroundings and the land upon which they live (scientists have recognized the fact that the nature and character of the people are influenced by the qualities of the land and surroundings), it follows that the development and unfoldment of the race must either lead or follow the changing conditions, the development and unfoldment, or refinement of the qualities, of the planet on which they live. The life of a planet is one life; therefore it must, to a very great extent, move altogether as one body, for the body, as a whole, is dependent upon each particular part. We thus arrive at the inevitable conclusion that, as planets grow and mature, they are refined, and the burnt-out ashes, or grosser material, are thrown off to form the beginning of other worlds,—moons. It is, therefore, only a matter of time when our world will be a shining, luminous body like the parent sun.

Now let us turn once more to the probable cause of the twinkling of the stars. It is well known that when one's mind

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becomes animated and active, the countenance lights up, and as thoughts form and find expression, the light of the face changes rapidly, the eyes flash with a peculiar light, and the whole system becomes radiant. Now, if all life is one life, and if a world, including its inhabitants, is developed to a state of unfoldment in which it is luminous, it naturally follows that as great thoughts sweep over a planet, they are like flashes of light; and as every quality of thought is produced by a different number of vibrations of mind element, it must be that, as these thoughts flash over a world, different colors are assumed, and according to their intensity is the flash, as in the case of an electric light. Even now on our earth, dark and slow as are its heart-throbs of mental life, it has been long recognized that one wave of thought succeeds another. It began first with what were called "fads" rolling over the planet; it now begins to assume the form of thought waves. At present we are in the midst of a thought wave of which the central expression is, All is mind, all is life, all is spirit. And may we not reasonably expect that, as the race unfolds and the earth becomes more like its parent, the race will be more capable of grasping more quickly and fully the new thoughts that pass over the planet, so that as the people become more and more refined and spiritualized, less time will be required for thoughts to penetrate and permeate the race, and flash after flash of thought will pass over the world like rays of electric light.

As this condition of things is so remote from anything that is absolutely known, or has ever been known in the world, it is necessary that we once more turn to look for evidences in analogy. It has been accepted by all astronomers that every star differs from every other star in the heavens. We know that children of the same parents differ one from the other, and so also do the planets of our solar system. Richard A. Proctor, B. A., F. R. A. S., in his work, "Other Worlds Than Ours," says:

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"Jupiter presents the following principal physical habitudes: He has a diameter of about eighty-five thousand miles, or nearly eleven times as large as the earth's, a surface one hundred and fifteen times larger, and, as I have said, a volume more than twelve hundred times larger. Gravity at his surface is about two and a half times as great as on our earth's, so that such creatures as exist around us would find their weight much more than doubled if they were removed to Jupiter. He lies more than five times farther from the sun than our earth, and the light and heat which he receives from that orb are reduced to about one-twenty-fifth of our supply. He rotates on his axis in rather less than ten hours (nine hours, fifty-five minutes, twenty-six seconds), so that the length of his day is considerably less than half of ours. His axis is nearly perpendicular to his orbit, so that there are no appreciable seasonal changes as he sweeps around the sun in his long year of 4, 332.5 days."

Jupiter is called by this author the giant of the Solar System. This enormous planet has been seen to exhibit a peculiar changing phenomenon. We quote the following from the above work: "So far, then, as inquiries have as yet been pushed, all that can be asserted on the subject we are considering is, that the planet's belts vary greatly in form, extent, and general appearance. At one time the dusky belts cover a large proportion of the planet's disk, at another they are singularly narrow. Now they are very regularly disposed, now they seem in some way under the action of disturbing forces of great intensity, causing them to assume a most irregular figure. . . . In the course of a single hour, Cassini saw a complete new belt form on the planet, and on December 13, 1690, two well-marked belts vanished completely, while a third had almost disappeared in the same short interval of time. . . . Now, during the autumn of 1869 and the spring of 1870, this belt has been more strongly colored than any part of the planet. Mr. Browning, observing Jupiter in the earlier part

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of the above-named interval, found the equatorial belt of a greenish-yellow color, which deepened in October, 1869, to a full ochreish yellow, and in January of the present year had assumed an even darker tint, resembling yellow ochre."

Here is a planet of our solar system which gives evidences of forces active upon it which are out of all proportion to any possible influence that the sun's rays could have on it, or, in other words, these forces act from the life upon it. This, and its strange belts of cloud formation, changing from one hue to another in a short space of time, are entirely unaccounted for by astronomers. If we should look steadily at the planet Jupiter during the period of these changes, we would probably see a gradual change in the color of the light received from it. These changes seem to be a slow beginning of the twinkling seen in some of the stars in the heavens; for instance, if at this period of the year, we turn our attention to the north-eastern sky, just east of the North Star, we will see a bright star called Capella* flashing forth wondrous rays of color, presenting in each flash all the colors of the rainbow. The flashes are so quick that it is difficult for the human eye to follow them, and to distinguish each color as they flash from one side of its disk to the other; and they do not appear to start each time at the same place,—the color wave runs down, then across, then up and so on, changing continuously. Many of the other stars exhibit a play of colors; in some the red predominating, in others the green, and so on with all shades, each star having some dominant ray that seems to distinguish it from the others.

Imagine, for a moment, a world immensely greater than our sun, shining in the glory of its own atmosphere, whose people have developed to that high state in which there flash continually from them God-thoughts, like rays from his own divine

*As the appearance of this article has been delayed since September, Capella will now be seen in mid-heaven near the Milky Way. [Ed.

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presence; and although it takes these thoughts only the small portion of a second to flash across the disk of the planet, yet we can imagine, from our limited experience in thought, that there might exist a race of such refined intelligence, that thoughts of such gigantic proportions and wonderful comprehensiveness might be fully realized in that brief space of time, and that the glory and magnitude of these thoughts cause that ceaseless change; for the same thought never recurs to the mind, but the course of the universe is on, forever on. As the Angel said to John, "There is no night there, for the Lord God giveth them light." Therefore, as we sit quietly looking at yon star, our soul intently fixed upon God, the Father of all life, it is not hard to feel the heart throbs of the Infinite Soul, and we even imagine that we may catch a little ray of those wondrous thoughts that are so continuously flashing out from world to world. All these worlds are, as it were, the body of the Infinite, and God the soul, forever speaking those wondrous words of life and light. Therefore it is good to watch the stars while we muse upon God, for from them we may gather some reflection of the Mind of Divinity.

S. D. Marvin.

Whether with reason, or with instinct blest,
Know, all enjoy that pow'r which suits them best;
To bliss alike by that direction tend,
And find the means proportioned to their end.

Pope.

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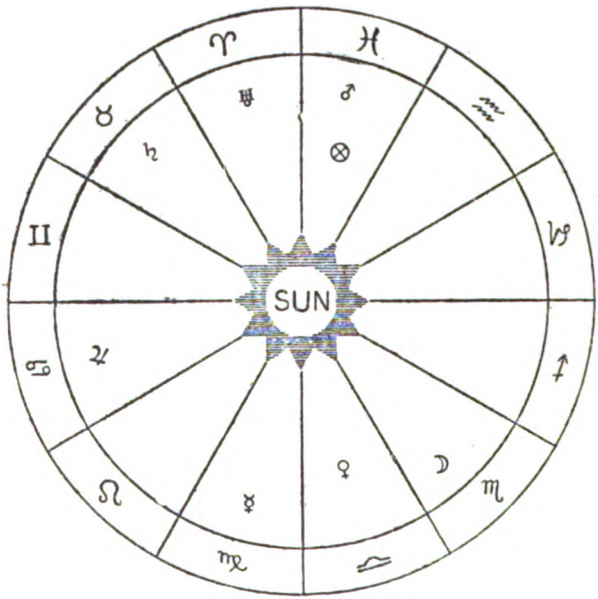
HENRY WADSWORTH LONGFELLOW.

As we contemplate the Zodiacal Circle of Henry Wadsworth Longfellow, so well known as one of the leading poets of the Nineteenth Century, we are deeply impressed with the wonderful way in which the planetary forces reveal his natural characteristics.



Earth	(⊕)	in	Zodiacal	Sign	of	Pisces	(♓).
Moon	(☽)	"	"	"	"	Scorpio	(♏).
Uranus	(♅)	"	"	"	"	Aries	(♈).
Saturn	(♄)	"	"	"	"	Taurus	(♉).
Jupiter	(♃)	"	"	"	"	Cancer	(♋).

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Mars	(♂)	"	"	"	"	Pisces	(♓).
Venus	(♀)	"	"	"	"	Libra	(♎).
Mercury	(☿)	"	"	"	"	Virgo	(♍).

ELEMENTS.		TRINITIES.	
Fire,	One.	Intellectual,	Two.
Earth,	Two.	Domestic,	Two.
Air,	One.	Creative,	Two.
Water,	Four.	Serving,	Two.

Born in Portland, Maine, upon the 27th of February, 1807, his earthly pedestal was that of Pisces, and his Polarity, Scorpio. He looked out upon human life, with his little bark riding upon the waters of an unknown sea all about him. What shall the voyage be? We note at the outset the important fact that Jupiter in Cancer, the Moon in Scorpio, and Earth and Mars in Pisces, formed a Watery Triplicity of unusual character. Great Jupiter at the head of that Triplicity imparted to his nature ideality as to home and all which that sacredly implies. The Moon in Scorpio produced a versatile, creative mentality, combined with unusual will power; while Earth and Mars in Pisces demonstrated the fact that the combined power of these two planets found powerful execution in a material way, and in accord with the collateral influences which the other planets brought to bear upon this Watery Triplicity.

A firm, creative, and original mentality was his. Like the placid lake, it was ready to reflect what time and circumstance should bring above it. As the patient years came, "the Heavens declared the glory of the Lord" unto him in a wondrous way. Mercury made subtle and strong his discriminations and his intuitions. It related them somewhat to the reproductive element, and formed the basis of much of a versatile order, which, as time advanced, was clearly demonstrated. Physically it gave him a stomach of much value, and aided thereby in vitalizing his entire body.

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Venus in Libra was an ideal zodiacal neighbor, who, in her supreme individuality, united his intuitive and reasoning faculties into rare oneness, so that the Balances of his interior nature were very delicately adjusted. He could equally welcome the material and metaphysical hour by hour, and weigh their value in a rare sense. When, therefore, we next discover that in Aries Uranus ruled, and in Taurus Saturn held sway, we can but exclaim, "How wonderful are thy works, O Lord," unto this thy son! for, with these planets dominating the Upper and Lower Brain, *we have the best possible intellectual expression which the Heavens can provide.*

This nature thus based and balanced, it is interesting to trace its evolutionary steps. With the Watery Triplicity predominant, much depended upon education and environment. Without education and poorly environed, he might easily have been quite material in his characteristics and expressions to the world. But he was privileged to graduate successfully from Bowdoin College, and, during his last year there, wrote as follows to his father: "I most eagerly aspire to future eminence in literature; my whole soul burns ardently for it, and every earthly thought centers in it." With these thoughts ruling him, he visited Europe, and soon after entered upon a professorship at Harvard College. Thereby the atmosphere about him became congenial, and as he merged into manhood, he was a man among men, ready to sail out on life's great sea as Captain.

While thus engaged he told the world his conception of Life in that little poem entitled "A Psalm of Life," whose opening verse reads:—

"Tell me not, in mournful numbers,
Life is but an empty dream!—
For the soul is dead that slumbers,
And things are not what they seem."

This little poem is great in its illustration of the ripeness of

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his mind at this early period. The true relation of body, mind, and soul were already his.

The Trinity of Cancer, Scorpio, and Pisces, which so clearly formed the *basis* of his life, found fruitage considerably through absorption as well as education. They formed a restless sea, upon which he sailed in joyfulness with the sky clear and the winds favorable. During this time the classic past breathed upon him its refining, ennobling power, and his susceptible nature partook of it as food from the gods. But the Occident had also its mission for him. Boston, as the modern Athens, fed his soulful outreachings. Emerson, Whittier, and Dr. Holmes, were a trinity unto him—philosophically, prophetically, and humorously. Gemini, Sagittarius, and Virgo united their forces upon our restless Pisces, and thus all the four elements found expression through his absorbing and coalescing nature.

The element of time wrought its mission upon him in a truly evolutionary way. The inspirational power of Mars in the watery sign in which he was born, stirred his restless nature into high activities, while the balancing power of Mercury in Virgo, caused his discriminations to be subtle and strong. The fact that he could write "Excelsior" at the age of thirty-four, illustrates how early he conceived that "Onward and upward" was a motto involving true living here, and immortality beyond the human activities.

At the age of thirty-five he wrote:—

"Half my life is gone, and I have let
The years slip from me, and have not fulfilled
The aspirations of my youth, to build
Some tower of song, with lofty parapet."

And yet this restless Pisces was all the while becoming a literary encyclopedia. He was assuming his rightful place in that noble aristocracy of inspired men which Americanism, in its best sense, was then producing.

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Pisces natures are usually romantic in some way. Mr. Longfellow was no exception. The formulation in succession of "Evangeline," "The Courtship of Miles Standish," and "Hiawatha," showed clearly how fertile he was in the unfolding of three of the most beautiful and versatile poems in the English language.

Again, like all Pisces natures, he was ever distrustful of his own attainments. It will be observed that he was equally endowed in the four trinities (two each, as the Circle shows), which naturally caused an ever-increasing equability of temperament, so that, with the enlargement of his comprehensions, there gradually grew the greater thought that he must produce "Christus: A Mystery." When forty-two years of age (1849) he began his work upon it, writing in his diary at that time: "And now I long to find a loftier strain, the sublimer song whose broken melodies have for so many years breathed through my soul in the better hours of life." As his inspirations from time to time became lofty, he pondered and wrote upon it during the next twenty-three years. It stands the master-piece of his soulful genius and calm aspirational meditations. This demonstrates how the Piscean nature may trend its restless waves into that sweet placidity where it can look up, as the close of human life is contemplated, and say:—

"There is no death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."

Libra.

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PISCES.

Silver and Blue.

What is Eternity? It is the processions of Life. On, forever on, without beginning and without end, moves the stately line, but in all the measureless order of its unbroken length, but one point, one infinitesimal point, appears to human vision. That point we call creation, manifestation. Standing there, we strive in vain to pierce the mystery of infinite progression: whence the endless succession of form? it moves past and vanishes—whither does it go? Helplessly we gaze into the obscure depths of the past, and as vainly try to wrest the secret from the beyond; the here, the now, is alone given to our vision. It is truly so: we may not *see*, but God himself, the Creator of all, has his abode within, and we may *know*. We know that, throughout the reaches of space and the duration of eternity, there flows an ocean of never-resting life,—an ocean, and yet no portion of its changing currents the same. As it rolls onward from the beginning, of which a beginning always exists, its waters grow ever denser, heavier, until, as the waters of Earth, they attain their full weight of materiality. Then, as they mightily sweep on into the cycles before us, the material slowly loses itself in the refinement of Spirit, and, listen as intently as we may, we can no longer hear the tenuous beat of those waves upon the shores of time.

Throughout the expanse of this wide ocean, there stretches the length of one infinite purpose: its waters exist but to give birth to and to perfect Form—Form which always measures the fineness of its substance by that of the ocean in which is its home. From the subtle waves of the earliest waters, psychic forms arise. At the "vanishing point" of tenuity they first appear, but, as the surging currents sweep toward the density of Earth's waters, they grow ever heavier in substance, until here, in the waters of our world, they reach the corporeal. Then, as we follow the line of advance, we behold them grow luminous with the light of Spirit, and, as they pass on, on, into that which is beyond, their very essence of being is changed into light: Form and Light have become one, and that Light by slow degrees passes into refinements to which our finite perceptions no longer respond,—Form merged into Light, and Light into the DIVINE, vanishes into the Unknown.

When this endless sequence, these processions of Form, reach the waters of Earth, they emerge as the Fish, the Pisces. There exists in the world no organic form, animal or vegetable, which did not, as the fish, spring from the waters of the planet. Pisces is the expression of Earthly formulation. In our octave of worlds it is the lowest point of materiality. It is the origin of the animal body, the physical basis of man. But in Pisces, the Fish, are kindled the fires of life,—corporeal fires at first, but fires which ultimately pass into those of Spirit, the Light of Divinity. And so when our planet rolled into the Pisces quality of the great Spiritual Zodiac, our Master came that he might kindle in the world, as yet burning with only the fires of animal life, the potencies of those Divine Fires by which men may take form, become fishes, in the great currents of Spirit. "Ichthus," he was called by his early followers. "We are little fishes in Christ our great Fish" (Tertullian).

The Fish, corporeal existence, receives form under the immediate influence of the moon's pale ray, whose silver light is mirrored therein, together with the blue, which here, in the Fish, makes its first appearance in our system of worlds.

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AN OCTAVE OF WORLDS.

(IV.)

Believing as I do in the continuity of nature, I cannot stop abruptly where our microscope ceases to be of use. Here the vision of the mind supplements authoritatively the "vision of the eye." By an intellectual necessity I cross the boundary of the experimental evidence, and discover in matter the *promise* and *potency* of all terrestrial life. Tyndall.

The writer proposes to base the argument of the concluding number of this series of articles upon two propositions which have become sufficiently established by deductions of the most advanced authority to be considered scientific axioms. Professor Huxley gives poetic expression to the first of these great truths when he says that, "amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that man is ever in the presence of an Infinite and Eternal Energy from which all things proceed;" or, more briefly, all things proceed from an Infinite and Eternal energy. The second of the two principles underlying the doctrine of evolution is the continuity of law,—the operation of the same laws in absolutely unbroken sequence throughout the entire course of universal evolution. These two statements furnish the only satisfactory key to the processes of evolution, for they are all-comprehensive, holding within themselves all truth, all law. It is with the first of these principles that we have mainly to do, as, in the light of modern science, a simple statement of the second—the continuousness of law—is probably all that is necessary; it has been beautifully and forcibly said that "continuity is the expression of Divine veracity in nature."

If, then, life, the visible and invisible universe, is the outcome, or manifestation of "an Infinite Energy," a study of the basic qualities and processes of life must begin with an examination of the character and phenomena of Energy, that from

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which life proceeds. Now, we find that all activity may be resolved into two elementary forces; namely, centrifugal and centripetal, or positive and negative. Energy is the Proteus of classic symbology, but beneath its ceaseless change of form exists the dual constitution, which, as we have seen, must underlie all more advanced creative expression. Whether mental, vital, chemical, or mechanical, activity is but the result of an interplay of these two primal forces,—the one projectile, the nature of which impels it to move eternally forward; the other is the limitless power inherent in an established center to draw toward that center.

When a "ray" or line of the projectile, or tangential force comes within the influence of such a center, neutralization is evidently the result of the conjunction; in other words, the line of tangential energy, under the attraction of the central pull, tends to fall away from its original direction and to define the periphery of a circle. This is the origin of the "vortex rings" so generally acknowledged to be the beginning of stellar life. The axiom *Omne vivum ex ovo*—"All life has its beginning in the egg"—is a scientific acknowledgment of the same law. Herbert Spencer voices a similar thought when he says, that "life is a continuous adjustment of external relations to internal relations," and physicists are beginning to tell us not only of the vortex motion of the individual atom, but some of them (notably Haeckel) insist upon a vortex motion of the entire mass of atoms composing the embryo.

In view, therefore, of the ground thus far covered; namely, that, first, life is the outcome of two opposing forces, for the interaction of which we use the term Energy, and the activities of which manifest themselves in vortex motion; and, second, that the continuousness of law is absolute throughout the entire course of evolution—in view of these premises, it is evident that an understanding of the essential character of life and of the principles of creative organization demands a consideration of the direction and intensity of lines of force as they appear in vortex motion. Now, although the intensity of the lines of

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activity must necessarily be an important factor in determining the finer variations of quality, yet the *direction* taken by these lines is obviously the fundamental principle of construction, by which not only the basic or most radical qualities are established, but upon which rests the scheme of organization, individualization.

In vortex motion we find the lines of force moving in four totally distinct directions,—so distinct that if a line of direction be in each case indefinitely extended, the result will be four right angles, or a square. Consequently, creative organization in order to be complete demands that the lines of construction, by which form and also quality are determined, shall move in four directions of such a character that, although a fourfold conjunction may occur, yet at no point, however small, is it possible for any two of the lines to pursue the same course, or to become identical; that is, in perfect organization form and quality must find four distinct means of expression, four distinct means of individualization,—individualization in such an absolute sense that it is impossible for any one form, or expression thereof to lose its identity in any other one.

This is the occult significance of the square, which in symbolism stands for the ultimates of organization.* It is the truth embodied in the Tetragrammaton,—He of the Four Letters appears as the Four in One, furnishing the pattern according to which are to move those lines of Divine Energy which are to ultimate in the structure of the ages,—the Temple of God.

If the evolution of the race and of the planet is to result in the perfection of form and quality, then the ultimate entity, the One, is to be composed of four distinct individuals; and in accordance with Nature's methods, for she "takes no leaps," we would expect to find the most distinctly characteristic expressions of form and quality dominated, in both instances, throughout the whole course of evolution by the number Four.

*In the Hebrew, the letter Tsadhe, or the number 90, represents the completement of the human individual. 90° is the quadrant, or the fourth part of 360°, the circle of organization.

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Turning, then, to a brief examination of the principles of form and quality, the pair so indissolubly linked to the condition of Being, we find one allied cause, the other to ultimates; that is, the quality of life antedates every other distinction, and is dependent upon the source of supply, while form is determined by function,—function in the sense of the activities necessary to existence,—and is, consequently, the substantial factor of evolution. Form, therefore, is the distinguishing feature of the more advanced evolutionary states, while quality is closely connected with supply. Now, this is unquestionably the relation sustained to each other by the two great divisions of terrestrial life, the animal and the vegetable kingdoms,—the one, the marked expression of the principle of form, function; the other of quality. Therefore, in the animal kingdom, at the head of which stands man, we must look in the direction of form, arising in function, for the manifestation of the characteristic Four; on the other hand, in the vegetable world, where chemism, or vital supply, is the leading thought, of which *color* is the visible expression, we are prepared to see the number Four a prominent factor in the basic problem of nutrition—Four, linked to color, should the *open sesame* to the fountain of supply.

Turning, therefore, to the animal kingdom for prophetic evidence of the fourfold ultimate of terrestrial evolution, and recognizing the fact that inquiry in this direction must be inquiry into function and its effect upon development—that is, activity expressed in form—we will have the evidence for which we seek if we find that in man, who is the culmination of animal life, the appropriate activities, function, dispose themselves naturally into four well-defined divisions, and that Nature announces this quadruple division in the unmistakable language of form.

A little reflection will convince the most superficial inquirer that the human activities *do find* their most natural grouping under four heads; namely, (1) the intellectual, (2) the maternal,—activities allied to nutrition, (3) the reproductive, (4)

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and those of muscular action—motion, including, of course, locomotion. This grouping is as old as are human records, for mysticism, which is supposed to concern itself with the laws of life, has always and does now accept this division.

Now, what has Nature to say of such an arrangement. She does simply this: she makes the clear and unmistakable statement, at the very beginning of animal existence—that is, in the embryo—that this is her plan of construction. Like a wise and orderly architect, she makes a chart of her design and then proceeds to build accordingly, looking always toward the ultimate structure, which shall present her first workmanlike statement in well-defined perfection. A few words in regard to embryonic development will show how emphatically and beautifully she sketches her plans.

As formulation advances, the embryo, the chemical constituents of which are four in number—Carbon, Hydrogen, Oxygen, and Nitrogen—divides into four parts, or germ-layers, which ultimately unfold, respectively, into those parts of the animal body which perform the functions of intellection, nutrition, reproduction, and muscular action. From the upper of these layers develops the brain with its nerve connections, including the outer skin, or covering of the body; in the second layer the organs of motion arise,—the muscular and bony structure; the third layer unfolds into the organs of reproduction; and, finally, from the lowest and fourth layer, the organs allied to the alimentary or maternal function appear, upon which depend nutrition, both of the individual and the offspring. Thus at the door of life, the great architect announces in the language of form the four grand functions of the animal kingdom; and, as we have seen, function, and consequent form, is the controlling thought, the purpose, of this kingdom.

In the vegetable kingdom, where the purpose of life is to furnish the animal kingdom with the chemical elements necessary to growth—that is, where quality is the governing thought, we must be prepared to find in the potent Four the magic key which unlocks the great storehouse of supply; its benignant presence must this time be linked to the pivotal problem of

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Leaving this, as a brief examination of the principles of form and quality, the pair so indissolubly linked to the conditions of being, we find one allied more, the other to ultimates; that is, the quality of life antedates every other distinction, and is dependent upon the source of supply, while form is determined by function,—function in the sense of the activities necessary to existence,—and is, consequently, the substantial factor in evolution. Form, therefore, is the distinguishing feature of the more advanced evolutionary states, while quality is chiefly connected with supply. Now, this is unquestionably the relation sustained to each other by the two great divisions of terrestrial life, the animal and the vegetable kingdoms,—the one the marked expression of the principle of form, function; the other of quality. Therefore, in the animal kingdom, at the head of which stands man, we must look in the direction of form, owing to function, for the manifestation of the characteristic; here on the other hand, in the vegetable world, where relation, or vital supply, is the leading thought, of which color is the visible expression, we are prepared to see the number [illegible] factor in the basic problem of nutrition—[illegible] to exist, should the open resume to the fountain of supply.

Turning, therefore, to the animal kingdom for prophetic evidence of the fruitful climate of terrestrial evolution, and recognizing the fact that inquiry in this direction must be influenced by the function and its effect upon development—that is, chiefly expressed in form—we will have the evidence for which we seek if we find that in man, who is the culmination of animal life, the appropriate activities, function, dispose themselves naturally into five well-defined divisions, and that these represent the analytic division in the unmistakable language of form.

[illegible] will convince the most superficial inquirer [illegible] these activities do find their most natural grouping [illegible] supply, (1) the intellectual, (2) the material, [illegible] relation to nutrition, (3) the reproductive, (4)

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and those of muscular action—motion, including, of course, locomotion. This grouping is as old as are human records, for mysticism, which is supposed to concern itself with the laws of life, has always and does now accept this division.

Now, what has Nature to say of such an arrangement. She does simply this: she makes the clear and unmistakable statement, at the very beginning of animal existence—that is, in the embryo—that this is her plan of construction. Like a wise and orderly architect, she makes a chart of her design and then proceeds to build accordingly, looking always toward the ultimate structure, which shall present her first workmanlike statement in well-defined perfection. A few words in regard to embryonic development will show how emphatically and beautifully she sketches her plans.

As formulation advances, the embryo, the chemical constituents of which are four in number—Carbon, Hydrogen, Oxygen, and Nitrogen—divides into four parts, or germ-layers, which ultimately unfold, respectively, into those parts of the animal body which perform the functions of intellection, nutrition, reproduction, and muscular action. From the upper of these layers develops the brain with its nerve connections, including the outer skin, or covering of the body; in the second layer the organs of motion arise,—the muscular and bony structure; the third layer unfolds into the organs of reproduction; and, finally, from the lowest and fourth layer, the organs allied to the alimentary or maternal function appear, upon which depend nutrition, both of the individual and the offspring. Thus at the door of life, the great architect announces in the language of form the four grand functions of the animal kingdom; and, as we have seen, function, and consequent form, is the controlling thought, the purpose, of this kingdom.

In the vegetable kingdom, where the purpose of life is to furnish the animal kingdom with the chemical elements necessary to growth—that is, where quality is the governing thought, we must be prepared to find in the potent Four the magic key which unlocks the great storehouse of supply; its benignant presence must at this time be linked to the pivotal problem of

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nutrition, and it must be associated with color, the distinguishing characteristic of the vital or chemical element. The color, however, with which it has formed an alliance would naturally be that color which in the octave of primary colors occupies the place corresponding to the one held by Earth in the creative scale, or the Octave of Worlds. This color we know to be green, of which fact the appearance of nature leaves no doubt.

Now, in view of what has been said, the position of the number Four in vegetable existence is, if possible, more significant than that assigned to it in the animal kingdom; for, through its connection with nutrition, it speaks into being, and sustains the life of, the whole plant world. Nor are we disappointed in expecting to find it inseparably united to the color green: in the animal kingdom, where form (function) was the spoken word which dominated all else, the Four was content to express itself simply by means of that word; but here, in the plant world, where quality, whose rightful expression is color, holds sway, the number Four, with gentle courtesy, blends its own language, that of form, with color, the language of the kingdom in which it finds itself.

A more definite presentation of this thought will be found in the following facts. For nutrition and its green color, plant life is absolutely dependent upon the presence of a certain substance known as chlorophyll, which is composed of minute green corpuscles. Deprived of these corpuscles, plants are unable to assimilate their food; and under such circumstances only those that are parasites are able to sustain life. The unique character of the chlorophyll corpuscles has occasioned much wonder and speculation among scientists. They seem in some unknown way to be in peculiar sympathy with the solar energy; for deprived of the sun's rays, they lose their color and fail to do their work, and so the plant dependent upon them dies. It is as though through them is spoken the solar word which gives life to the vegetable kingdom; as though through them the plant looks up to the great father of light for the vital energy of its existence.

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The chlorophyll corpuscles are undoubtedly the key to the problem of vegetable life; and if the Creator of all speaks anywhere in the vegetable world of the great design of terrestrial life, of the ultimate character of his purpose, surely we may expect to find the expression of the thought in these little green entities through which the life energies enter the plant kingdom. Let us, therefore, proceed to examine further into these strange little corpuscles. In the first place in chemical composition they represent Four,—the Four which stand at the portal of all physical life; namely, Carbon, Hydrogen, Nitrogen, and Oxygen. In form they are spherical, and thus present the creative scheme of organization—that of four different lines of construction, organization composed of a fourfold individuality. Lastly, the very existence of these little individuals rests upon the number Four, for each one performs the function of reproduction by dividing into four equal parts; and thus, by an inverse process, four instead of one take up life's mission. Thus as to form, quality (chemical constitution), and the origin of life, the three conditions necessary to Being, does Four, linked to Earth's own color,* solve the problem of life for these tiny entities. We especially note the fact that the life of the whole vegetable kingdom depends upon the chlorophyll corpuscles, and that at the foundation of their own existence stands the number Four—Four, like the fabled tortoise, supports the world,

*A former paper of this series emphasizes the fact that the number Two, or a dual unfoldment, bore the same relation to the last cycle, that Four, or a fourfold ultimate, does the present one. It was also shown that the addition of two elements to the basic principles of the last cycle, represented by the color yellow, make up the four basic qualities of the present cycle, which expresses itself through the green. It is interesting and significant to notice what a faithful record the chlorophyll makes of these two steps of unfoldment. "It consists of *four* substances, *two yellow* and *two green*." The yellow are called etiolin and are formed *antecedent* to the green. In the words of G. H. Vines. M. A., F. R. S., "Under the influence of light and a sufficiently high temperature the yellow etiolin is converted into green chlorophyll, but nothing is known as to the nature of the process by which the conversion is effected." How wonderfully and how mysteriously are the Four Letters, the two syllables of the creative word spoken through this chlorophyll!

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not only the vegetable world, but, as has been previously shown, it also upholds the animal world.

The writer feels that the facts cited up to the present point certainly prove all that has been claimed for them; namely, that the world's Great Architect enters upon his work of construction just as an earthly architect does,—he first sketches a plan of his design and then proceeds with the building, always keeping in view that first well-defined chart, which the ultimate is to bring out in the substantial lines of a glorious realization. But in this instance work advances by a double line of operation: in one department (the animal kingdom), work upon the structure itself moves forward; in the other (the vegetable kingdom), are the "hewers of wood and the drawers of water," the workmen who supply the material which must enter into the building proper. Nevertheless, in order that there may be no misunderstanding as to his ultimate purpose, the Wise Architect places in the keeping of each department, at the very beginning of the work, a carefully executed draught of the ultimate, and never afterward allows that draught to be lost sight of.

Now, does this thing happen by chance? Would not the Divine Architect begin his work in at least as orderly a manner as an earthly artist would? for the laws of construction are the the same, whether in operation through the agency of an earthly builder or the Great Master Builder of the universe; and these laws demand that a well-defined conception, a draught of the ultimate, shall always precede the erection of the building. Can we suppose that it is chance happening—this clearly-defined thought of a fourfold individuality, placed as the foundation principle of life for the two kingdoms of terrestial existence, and which trails its well-marked length through the whole course of evolution? The continuousness of law renders it certain that *nothing* happens by chance; that the apparently most insignificant events of evolutionary unfoldment are eloquent with prophecy of the inconceivable grandeur of ultimates.

Consequently, such a precise and carefully executed plan of

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action, a scheme of development so consistently sustained throughout the entire history of evolution, and that scheme based upon the most exact thing in all the universe, a mathematical thought, a number,—unquestionably means that the consummation of terrestrial organization is to be of a fourfold character; that the planet, the race, and the individual man are ultimately to be fourfold in their nature,—that is, that in each instance they are to be composed of four distinct entities.

The reader has doubtless surmised that these papers have been written from a basis of deduction rather than of induction; in other words, that the writer has simply taken the present method of presenting a fact of which she has knowledge received in a very different way. Yet, knowing this fact to be the ultimate truth of the cycle, and knowing, too, that, as such, evidence of it was to be found all along the way of life, she has stopped to gather some of that evidence rather than make a statement without other means of verification than experiences, which, although absolutely convincing from a personal point of view, would scarcely be satisfactory to another. Many wonderful happenings in physical evolution, all conclusively pointing to the same grand sequel, have, for the sake of brevity, been passed over without notice. But the souls who have attained sufficient unfoldment to receive from *within* assurance of the truth of this revelation—and for these alone I write—can pursue the present line of investigation indefinitely, always with results luminous with the light for which they seek.

Now a word as to how the planet and the race and the man are each to be four in one. I have known for a long time that the nature of Mars was in all respects interior to that of the Earth, and that her people were in constitution an interior race to the people of Earth—I have seen them, and I know their racial quality and characteristics; and from a Mars man I have the following facts.

When the serpent entered Eden and implanted in our race the principle of physical generation, he came directly from Mars; his work upon Mars was just then finished, for the planet

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had just then ended that period of unfoldment in which physical generation is the order of life. This stage of development —the development of a physical body—can exist upon but one planet of the Octave at a time; and when it has been accomplished there, it is passed on to the world next in order. At all times the seven states of unfoldment are active in the Octave, in order that harmony may be complete, but no state, or note, is doubled.

When Earth began the present dark chapter of its experience, the people of Mars, after a limited period of peace and joy spent upon their own planet, passed into "the heavens," while Mars itself entered upon "the old dark silence" spoken of by the prophet Esdras,—silence in the sense that its race was temporarily removed from it, and dark because its magnetic conditions had become such as to produce a state of active transmutation, causing a sufficient quantity of carbonic acid* and other gases to be evolved to darken its atmosphere with a dull reddish hue. Both race and planet are resting and waiting, and in the mean time are rapidly approaching a state which will enable them to become respectively interior to our own race and planet. The natural law which will lead to the conjunction of the planets is that by which any powerful magnet attracts to itself when proper conditions are established for doing so.

The truth in relation to the races of the two planets is very wonderful and beautiful. It is this: The separation of the androgynous being of our primal race into the man and the woman, each with a physical body, was not alone for purposes of growth along the two different lines of experience, but also that each pair, when the right time came, might receive interior to themselves a counterpartal pair. Thus the physical bodies of the Earthly man and woman will become, in each

*A German astronomer makes the announcement (the statement appears in a recent German periodical, of which, unfortunately, the writer has not a copy at hand), that he has reasons to believe that certain phenomena upon the planet Mars, heretofore supposed to be due to accumulations of watery vapor, ice, etc., are caused by masses of carbonic acid gas.

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instance, the glorified abode, not only of the souls that have had possession of them since birth, but to each soul will be joined another soul, its interior self, which has been evolving all these æons on the planet Mars, and which, by reason of the interior relation of the Mars race to the race of Earth, belongs to the Earth soul as its interior self. In this manner four souls are to be joined by a double linking; the pair with the Earthly physical bodies belong to each other in the sense that they came out from the Creator as one thought; the interior pair from Mars sustain the same relation to each other; and so the fourfold union is doubly welded.

But although there thus exists a union of four souls, yet the physical basis of existence—the physical body and the planet itself—is as yet only twofold; perfection demands that the fourfold conception be ultimated. There are at present four worlds between Venus and Jupiter: of these, the two nearest Jupiter are in a fragmentary state by reason of having long ago attained relative magnetic conditions which brought them into violent collision;* the third, Mars, is in "the old dark silence"—in the words of Indian theosophy, "Mars is in obscuration;" the fourth, Earth, is the only one of these planets that, as the abode of its race, is in a state of active growth, the remaining three are waiting and preparing themselves for the time when she is ready to join her existence to theirs. But planetary events move slowly, and, in this instance "the last shall be first," for Mars and the Earth are first to become one, taking a position in the Solar System further from the sun than the

*"Olbers first conceived the idea that the asteroids might be fragments of a former world. Herbert Spencer, in 1864 and again in 1883, declared that the evidence goes far to justify the hypothesis of Olbers that the planetoids (asteroids) resulted from the bursting of a planet once revolving in the region they occupy. . . . In 1891, Tisserand, in presenting before the Institute of France the results of a long-continuous study of the asteroids, observed: 'It is impossible to connect all the asteroids with the rupture of a single planet, but we can form groups of two planets whose orbits present *curious resemblances not due to chance*.' . . . According to the Jewish Qabbalah, certain of the primordial worlds created, which could not subsist, as the *equilibrium of balance was not yet perfect*, were convulsed by the unbalanced force and destroyed." Parsons.

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one Earth now occupies, and, consequently, nearer to these fragmentary planets, which, under the attraction of the dual planet of such a high degree of potency, will be drawn to it. These two disrupted planets sustain a relation to each other similar to that existing between Earth and Mars; that is, in nature, both planetary and racial, one is interior to the other. Consequently, the union of the two, in its effect upon the units of the respective races, is to be just what will have been accomplished by the union of Mars and Earth.

The fourfold ultimate will, therefore, represent four planets, four races, and four racial individuals, each individual dual in his nature, a two-faced god, looking in one direction toward the great Source of Light; in the other, toward the manifestation of that Light.* Thus, when the time comes for Jupiter to take the position that Saturn now occupies in the Solar System, there will be another giant world, another Jupiter in which He of the Four Letters is to find *perfect* expression,—planetary, racial, and in the unit of the race. Our Octave of Worlds is to close, as all octaves must, with the full chord of four tones, of which the blended harmony holds within itself the substance and the consummation of the series of seven tones that precede.

*Of the evidence in support of the above revelation which must be omitted for want of space and for other reasons, much that is very important will be found in the Apocalypse and the books of the Old Testament prophecy.

JUDITH MACPHERSON.

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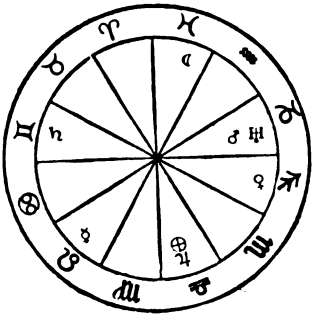
DELINEATION OF CHARACTER.

We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day fo the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

G. J. R. Oct. 19, 1868, 10.40 p.m. Deptford, London.

Trinities.		Triplicities.	
Intellectual,	1.	Airy,	3.
Maternal,	1.	Watery,	1.
Reproductive,	3.	Fiery,	2.
Serving,	3.	Earthy,	2.



RISING SIGN—♍.

The earth and Jupiter were both in the sign Libra at the time of your birth, and Virgo was rising. These unite in making you a man inclined to independence of character and peculiar in your own characteristics. It is hard for you to accept a statement simply upon the authority of another, and much harder to have anyone tell you to do a thing. You have your own ideas, and generally try to carry them out. Your interior and body signs are almost without the reasoning faculties, but are led out into that reasoning, formative sign, Pisces, which causes you continually to feel that there are obstacles in your way and difficulties to surmount; and I should judge that it would make you fretful and restless, as it would give you a constant feeling of restraint and a consciousness of criticism whether it existed or not. Saturn in Gemini contributes great order, and intensifies your abilities in a business and educational way; it allies you to the sciences, and to knowledge of languages. Mars and Uranus in Capricorn are somewhat confusing to your nature,—Mars in Capricorn produces considerable selfishness and self-interest, while Uranus in Capricorn tends to counteract that influence; consequently you are at times too economical and again are wasteful, thus balancing from one extreme to the other. Venus in Sagittarius gives love of motion, of exercise; it adds mechanical ability, while Jupiter militates against it. You are liable to pains across the reins and to urinal difficulties, if you allow yourself to be anxious or over-worked.

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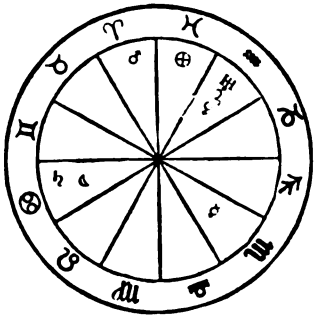
A. F. B. March 7, 1873, 3.30 a. m. Benson, Minn.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	1.	AIRY,	3.
MATERNAL,	2.	WATERY,	4.
REPRODUCTIVE,	1.	FIERY,	1.
SERVING,	4.	EARTHY,	0.



RISING SIGN—♑.

At the time of your birth the earth was in the restless, active, struggling sign, Pisces. In your case, however, the Pisces characteristics are modified by the body, or rising sign, which is Capricorn, the head of the trinity of which your base is the expresser, and also by the positions of Uranus, Jupiter, and Venus in Aquarius, the nature of which finds harmonious expression through your innate sign, and gives you a good deal of versatility, good, clear business ideas, and produces in you a love of the elegant and beautiful. Saturn in your polarity imparts order to your entire expression, notwithstanding the fact that polarization into the head of your Triplicity somewhat confuses your mentality. While you have the ability to deal with minutiæ and look after details in business matters, yet unless it is carefully guarded, your inclination to neglect the detail and swing out into the general, is sufficient to cause you to forget little things. Mars in Aries, although in a sign harmonious with itself, yet produces in you some degree of combativeness, high temper when angry. Have a vitality, arising from the position of Mercury in Scorpio, which is transcendent; can endure more than most men, and though you should go down to death's door and your case be given up as hopeless, you would quickly rally and rise to your feet again. Avoid living in a damp house or vicinity, which would render you liable to rheumatic difficulties, tending to affect the joints. You should live in a high, dry climate—not necessarily warm. Cultivate positiveness, and take plenty of physical exercise, or your health will suffer, notwithstanding your great vitality.

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CORRESPONDENCE.

CHICAGO, ILL., Jan. 10, 1901.

Mr. H. E. BUTLER,

Dear Sir:—As some of our readers, who are studying the effects of the rising signs upon themselves, have not at all times an Ephemeris or Zodiacal Indicator at their command, it has occurred to me to suggest the following method of roughly determining the rising sign without other external means than the small amount of data given herewith—which may be readily memorized.

Each of the twelve signs rises daily, and about four minutes earlier each day, so that in our year of 365 days, each sign rises 366 times; consequently, although the time of the rising of the sign varies from day to day, yet a certain sign will always rise at the same time (with slight variations) on a certain day of any year. For example, if we know that Aries rises at noon on December 21, and that it rises four minutes earlier each day, or two hours earlier each month (of 30.5 days, nearly) thereafter, in order to ascertain at what time Aries rises on June 1, we simply count the number of months from December 21 to May 21, and the number of days from May 21 to June 1; i. e., 5 months, at 2 hours each, equal 10 hours; 10 days, at 4 minutes each, equal 40 minutes. We therefore subtract the 10 hours and 40 minutes from 12 noon, leaving 1 h. 20 m, A. M. If we wish to know at what time Aries rises on September 15, count the number of months from December 21 back to September 21 and the number of days from September 21 to September 15; i. e., 3 months, at 2 hours each, equal 6 hours; 6 days, at 4 minutes each, equal 24 minutes. *Adding* 6 hours and 24 minutes to 12 o'clock noon, the result is 6.24 P. M.

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Now, having ascertained when Aries rises, if we wish to know when Leo will rise, we simply add to the Aries time the length of time it takes Aries, Taurus, Gemini, and Cancer to rise, the total being the time Leo begins to ascend. On the other hand, if the time of the rising of Capricorn is desired, subtract from the Aries time, the sum of the periods of Pisces, Aquarius, and Capricorn, the result will be the time sought.

I think the above examples sufficient to illustrate the method pursued, and I will simply append the time each sign takes in rising at this place,—42 degrees North Latitude. While the following table is not absolutely correct, yet it will be found sufficiently accurate to be used in a rough way for the largest cities of the U. S.

Aries 1 h. 15 m.	Leo 2 h. 30 m.	Sagittarius 2 h. 20 m.
Taurus 1 " 30 "	Virgo 2 " 30 "	Capricorn 1 " 55 "
Gemini 1 " 55 "	Libra 2 " 30 "	Aquarius 1 " 30 "
Cancer 2 " 20 "	Scorpio 2 " 30 "	Pisces 1 " 15 "

After one has become familiar with this method of calculation, the operation may often be shortened by taking advantage of the fact that, while Aries rises at 12 noon on December 21, Libra rises at midnight of the same date; also that Libra rises at midday and Aries at midnight on June 21—either of these signs may be used as a starting point.

Very truly yours, A. L. Nathan.

BOOK REVIEWS.

BLOSSOMS FROM A NEW FIELD. By Abbie Walker Gould. A book of 198 pages, containing a collection of the author's poems, some of which have appeared in The Esoteric and other advance-thought journals of the day. Mrs. Gould is too well known as a poetess to require any recommendation from us. The book is handsomely bound in light green and silver, with gilt top. Sold for $1.00 and postage, which would be about 10c. Address Mrs. Abbie Walker Gould, Moline, Ill.

We have before us Altemus' Edition of Shakespeare's King Richard the Third. It is a little book of 192 pages, bound in paste-green roan, with flexible covers and gold top. Price, 50 cents. Sold by Henry Altemus, Philadelphia, Pa.

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SELECTIONS FROM GEORGE MACDONALD, or Helps for Weary Souls. Compiled by J. Dewy. A beautiful little book of 93 pages, bound in flexible covers, stamped with gold letters. Sold by Purdy Publishing Co., McVickers Bldg., Chicago, Ill. Its title well expresses the character of the contents of this little book.

ZODIAC. A monthly magazine issued by the Zodiac Publishing Co., 120 Tremont St., Boston, Mass. It is largely devoted to Astrology and Palmistry. Contains much bright thought, and judging by the number before us, it promises well. Subscription, $1.00 a year. Single copies, 10 cents.

PHYSICAL IMMORTALITY, formerly "The Advanced Science Journal," is "a Journal of Life and Joy, devoted to the attainment of Immortal Youth." Edited and published monthly by Harry Gaze, Oakland, Cal. Price, $1.50 a year.

"ADMIRAMLED." An 8-page paper "issued every full moon" in Wyoming, Ohio. It is certainly unique in its nature and character of thought. We think it will make its way among the multitude of magazines now flooding the land, and will live and have a good support. Subscription, $1.00 a year.

MENTAL SCIENCE. This is a monthly magazine of twelve pages, edited and published by Eugene Del Mar, 27 William St., New York City. Subscription price, $1.00 a year. It is printed in antique type on exquisite paper, and "is intended as a message of peace and gladness."

REVOLUTION. "A monthly journal of conquest and of practical philosophy for the affairs of every day; showing how all who will may win success in life." This journal bears evidence of being worthy to be called a twentieth-century magazine. Its thought is healthy, strong, and vigorous, and I believe no one can read it without being benefited by its spirit and influence. Price, $1.00 a year. Edited by Robert Brown, Little Rock, Ark.

MAGNETIC JOURNAL. "A bi-monthly journal, devoted to the promulgation of Truth, the healing of the sick, and the instruction of all who desire to learn self-mastery." Published by the Portland Institute of Science and Magnetic Healing, Portland, Oregon. Subscription, 50 cents a year.

SOUL AND MIND. "A monthly soul-culture journal, published in the interest of pure inspirational soul-culture in divine thought." We copy the following paragraph from the "Salutation:" "With this, the first number of Soul and Mind, we introduce to the public a paper filled with the highest and purest thoughts,—soul-building thoughts which will vibrate all through space, and create within the hearts of those who chance to read our words of inspiration, a longing and a desire to seek for a higher knowledge of the hereafter, and, in full harmony with us, to lift their eyes toward high heaven, and with us cry aloud, 'Give us light. God and the Angel-World give us light.'" Subscription price, $1.00 a year. Maud Moore, editor and publisher, Denver, Colo.

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EDITORIAL.

We have a new edition of Solar Biology just from the press. It contains added tables, including those for 1902; and is a much finer volume than we have ever put upon the market—not because there is very much additional matter in it, but because we have better paper. It is now an elegant book, and well worth the price.

The study of Solar Biology is one that enters into and forms a part of one's mentality, more fully, probably, than does any one system or science. It really becomes a part of the student's consciousness, especially when he studies his friends and acquaintances by the light that it sheds upon human character.

"Seven Creative Principles" is now in the press, and we hope soon to have it completed, so as to fill orders that are waiting.

We have in manuscript form a work, which, though not very extended as to size, yet because of its accuracy and from the fact that it gives important data for purposes of computation not to be found elsewhere in print, will prove invaluable to students of Astrology, Solar Biology—in fact, to the students of Astral Science in any of its many forms. This matter, together with the tables to be used in connection therewith, will appear under cover with The Esoteric Ephemeris for the current year; the whole having been computed and arranged by an astronomer of experience, one who has had observatory training.

The work in question will contain complete data for finding the time of rising of zodiacal signs, a table having been especially computed showing Sidereal Time of Cusp-Risings for every degree of North Latitude from Equator to 60°, corrected for spheroidal shape of the Earth, and available, also, for same degrees of South Latitude. This table will be useful for any future year, as its extreme change will probably not exceed 5 seconds, in half a century. Greenwhich time is used throughout, which makes change to standard time involve even hours. Full explanations are given for use of all the Tables, with especial reference to the needs of those not accustomed to mathematical work; and a few pages are devoted to arithmetical operations, including interpolation methods. Explicit directions are given as to the proper use of Standard Time. The Ephemeris proper gives the Heliocentric Longitude of each planet and the Moon to minutes of arc for every day in the year; also Sidereal Time of Greenwich mean noon for each day. Gives exact time, to tenths of minutes, of entrance of Moon and planets into each sign, corrected for Nutation, showing in each case the time it takes for light to come from planet to Earth.

We are now busily engaged in reissuing some of our books, and, consequently, may not be able to get this little book in print for several weeks, but hope to advertise it in the next issue of The Journal as being on sale.

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A NEW BOOK

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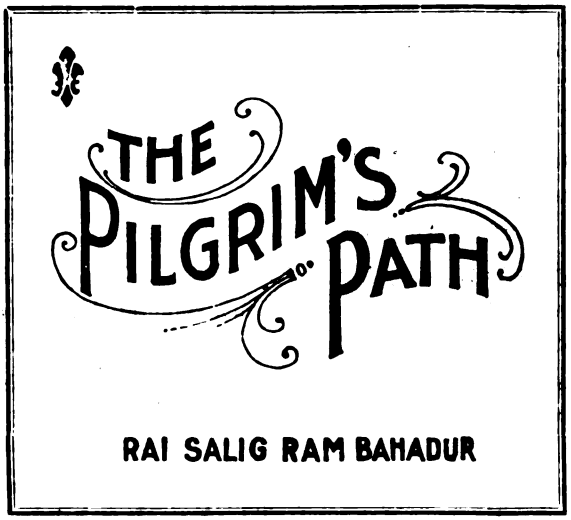
. . . Written By . . .

A MASTER OF INDIA

To One of His Disciples

All internal practice primarily consists of three stages, *Samiran* (repetition of His holy name), *Dhyan* (concentration or meditation), and *Bhajan* (devotion proper).—*Sec. XLIX.*



The Sound current is also the Spirit and Life current; and as the spirit is raised by its help to the true spiritual Source, greater spirituality, intelligence, and pleasure are derived thereby at each step.—*Sec. II.*

The Highway is within us. The starting-point is at the junction of the eyes within.—*Sec. I.*

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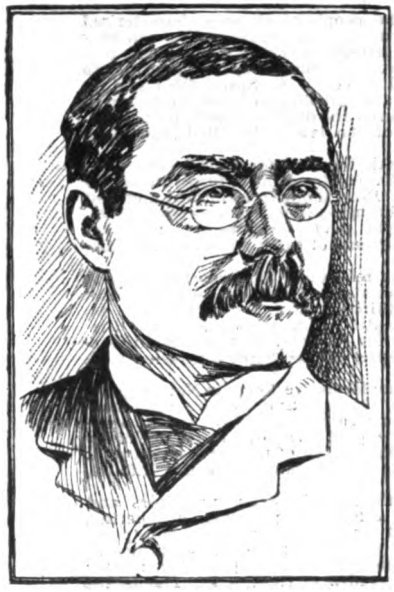

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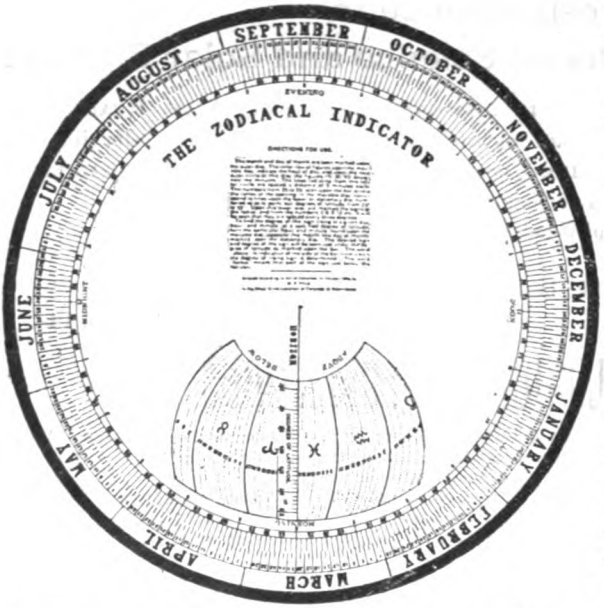

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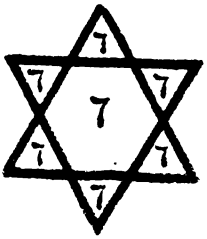

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Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

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VOL. I. — ♈ — No. 7.

MARCH 21 to APRIL 19, 1901.

ESOTERIC STEPPING-STONES.

Man, in his unfoldment, passes from the state of mere existence into the consciousness of Being, when he comes to realize that he is Individualized Will. On reaching this step in the evolutionary progress, he surveys the forces and conditions of his environment, judging their power and influence by the sensations and emotions they evoke. A fortuitous combination of necessity and ingenuity, impels him to mold matter into comfort-yielding objects, to wrest from the elements the secret of their control and use, to delve into the very bowels of Earth for tribute to his insatiate demands; land and sea are to him a vast repository of treasures—in fact, all the earth is his treasure-house, wherein he was promised "dominion" from the very beginning. But, alas! all these accumulations, this ceaseless strife and struggle, avail but to insnare the senses, to bring forth the passion-flower of Desire, the trailing tendrils of which cover every inch of ground, its never-ripened fruit insufficient to still man's insatiate craving for sensation and emotion.

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At last he pauses in his breathless pursuit; the machinery of nature whirls on, but he resolutely refuses to be enticed another step until he has gained the arcane power to control and balance the forces that lash him into ceaseless activity from without, and result in restless strife within. He searches for that which will teach him how to infuse harmony into the currents that bewilder as they stream and dash between the two poles of his being.

During this pause, man reaches the second Stepping-Stone, which is Esoteric in its nature, for it leads from the sense plane to the inner world. For a time the portals close on the world of turmoil, while he withdraws into the Garden of Silence placed in the interior of his being, and there perceives the roots of all the noxious weeds that poison existence without, if allowed to grow in luxuriant profusion. It is there that the wheat and tares grow side by side, and all the seeds of decay and disappointment are imbedded. He beholds the germs of disease and health spring from the same soil, to wreck a frail body or develop a virile physique.

While poised in contemplation on this second Stepping-Stone, which marks the boundary of his own inner Garden and the labyrinth of the world, he becomes conscious of one phenomenon that has followed him into his inner sanctuary, to which he must of necessity respond with the same alacrity, though different in degree, as do the contending forces without. He finds himself subject to one impulse to which he must yield obedience. He studies this one movement the vibrations of which translate themselves into Light, the pulsations of which become the source of Life. It is the Breath of the Universe, causing Earth and planets to revolve, lifting the crested waves of ocean to meet, in due time, the moon's caress. He traces every cause and every creature to this one manifestation of Universal Power. It is the "silver thread issuing from the golden

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bowl of Life" individualized in man. Enriched by this knowledge he steps again into the arena of life, fitting this Truth as the cornerstone into the temple of his being, thereon to rear Harmony, Health, and Happiness.

PRACTICAL APPLICATION.

Tracing life, in all its modification and in all its manifestation, to the One Source,—the Great Breath, cognizing it as the basis of the Universal Will, man stands forth as its conscious embodiment. But in order to unfold all the resources of his own nature, and thereby gain the promised dominion of the forces without, he must learn the law governing the Breath and use it wisely at all times. Without this knowledge man breathes at haphazard, thereby limiting the sphere of his will and acts; for the vital basis of every emotion is the Breath,—it is the propelling power of the system, of which the various organs, such as heart and lungs, are but the machinery. Observe a few of its functions: tears and laughter are externalized by the Breath; there is the bated breath of awe, the suspended breath of fear or terror, the fluttering breath of joy, and so on *ad infinitum*.

And to what heights of bliss cannot the esoteric knowledge of the Breath lift us, as we ascend on the upward breath to the realm of Inspiration! To some extent the teachers of song and oratory base their methods upon the exoteric knowledge of the Breath; and the Instructors of the Race are now taking up this mighty theme in its esoteric significance, spreading this grand truth of how the upward breath serves to open the gate leading to our inmost being, by its upward movement fanning into life and activity the talents and faculties latent within. This inspiring breath, when long sustained by practice, expands the "Silver Thread" until it connects with the White Light, all-pervading and all-powerful. It fills the lungs and their ethereal counterpart with the Essence of life and

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At last he pauses in his breathless pursuit; the machinery of nature whirls on, but he resolutely refuses to be enticed another step until he has gained the arcane power to control and balance the forces that lash him into ceaseless activity from without, and result in restless strife within. He searches for that which will teach him how to infuse harmony into the currents that bewilder as they stream and dash between the two poles of his being.

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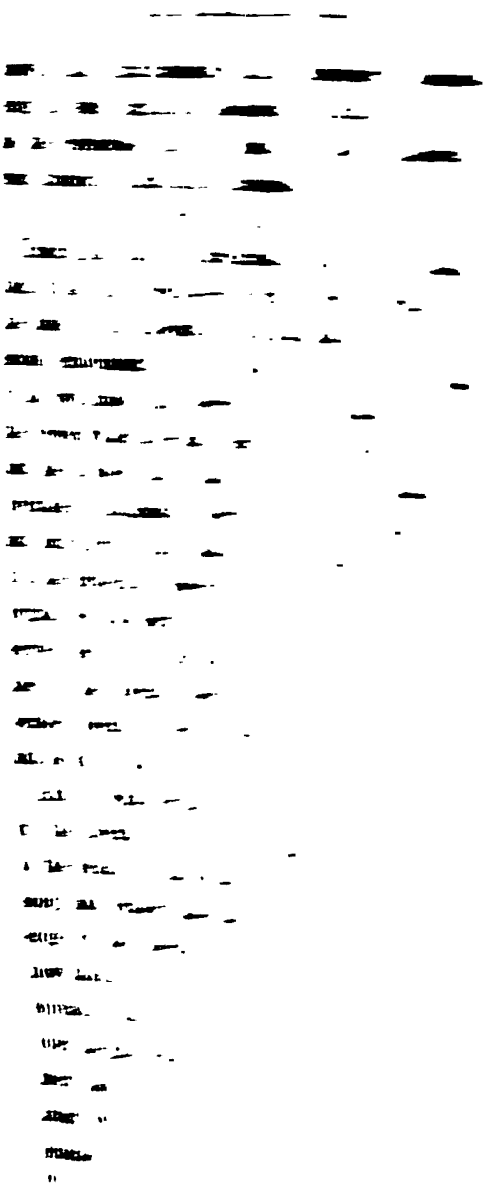

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vigor. In this upliftment, which is the spiritual attitude of prayer, when the Breath is raised to its utmost capacity, when all passions are stilled, so that the mind is calm as an unruffled lake, the Soul-light reflects all knowledge of earth and air therein, only limited by its receptive capacity. No less powerful is the action of the out-going breath. When sustained by Will and Purpose all germs of disease, whether of mind or body are forcibly expelled.

Those who desire to test the efficacy of these suggestions, who have started on the Path by leading the pure life so long advocated in the pages of this Journal—which continues its prosperous journey as the herald to Health, Harmoy, and Happiness—should make it a practice to breathe consciously, at all times, to the full capacity of the lungs, thus swinging into harmonious rhythm with the One Law of the Universe, the oscillations of which vibrate between Life and Death and all existing Dualities. Vive.

My life is hid in Thine, take me in Thine hand; as Gideon bore the pitcher to battle, let me be broken, if need be that Thy light may shine.

Our minds are small because they are faithless. If we had faith in God our hearts would share in his greatness and peace. We should not then shut up in ourselves, but would walk abroad with him.

All is God's:
And my poor life is terribly sublime;
Where 'er I look, I am alone in God,
As this round world is wrapt in folding space.

George MacDonald.

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TWO EXPERIENCES.

LETTING GO.

It was a sunny day in early autumn. The golden sun fell aslant through the oak leaves not yet touched by the brush of the year's artist, and rested caressingly on the grass below.

Within the schoolroom all was serene. The pupils, intent on the preparation of their lessons, the teacher, on the class work, heeded not the unwonted sound of wheels on the campus. Suddenly a long-drawn rasping drew the attention of all from that which had engrossed it. Again and again in quick succession came the harsh, grating sound, causing some to shiver, others to frown. Several covered their ears; the remainder appeared to brace themselves to resist each shock to their auditory nerves. The work of recitation came to a standstill. It was impossible to continue a conversation.

"Only one load of coal," remarked the teacher in a pause between the emptying of baskets into the iron spout which extended into the cellar beneath their feet. "It will soon be unloaded. Meantime we will exert ourselves to endure the sound, and wait until the unloading is complete."

In the space of a few moments, the welcome sound of wheels was heard.

"Now we will continue," said the teacher.

The almost inaudible roll shortly grew louder and louder, and again did discordant vibrations set the listeners teeth on edge. A boy looked out of the window.

"Another has driven up, Miss E."

"We shall be obliged to have a written recitation," replied

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Miss E., as as she placed on the blackboard questions and requirements. "It will hardly last all day."

Nevertheless, the noise continued almost without interruption through the entire forenoon. As soon as one load of black diamonds had slid with grating objections into the school coal bin, another was ready to follow it. The drivers of the two wagons seemed to be able to time their arrival and departure with the utmost nicety, for after the first load there was always coal outside. At noon, flushed faces and heavy eyes—notably among the girls in the early teens—showed the effect of the constant harsh vibrations.

"How my head aches!" said one to Miss E., as the line marched past the platform at dismissal.

"I don't wonder," she returned. "My own head feels tired."

"I hope it will not continue this afternoon," she thought, as she noted in the passing line others who looked ill.

But her hopes were in vain. A new load appeared promptly with the first bell. At registration six were missing.

"The coal was too much for their nerves. It will be well for us all when four o'clock comes—and this is Friday," was Miss E's mental comment.

During the first recitation there were two men dumping: to Miss E's rasped nerves it seemed as if the coal took a fiendish delight in its noisy descent.

"Oh, I wish I hadn't come!" exclaimed a slender, delicate girl. "It makes me shiver all over, and it feels as if every shovelful fell on my head."

"This may be the last load," returned Miss E. reassuringly. "Heaven help us if it isn't!"—mentally.

But no: without intermission went on the song of the coals:—

Slide—de—de—d—d——Scoop! Scoop!

Scoop——Scoop——Pour—r—r—r—r—

"If we could but get used to it as we do to the ticking of the

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clock!" remarked the teacher, taking advantage of a momentary pause while the empty wagon and the full one changed places.

Like a flash of enlightenment came the thought, "Instead of resisting these unusual vibrations, why not stop resisting and try to adjust myself temporarily to them? It may be like my experience in conquering car sickness through a similar suggestion from a friend. It is a sort of *letting go*—of the mental state first, then of the bodily. I will try it."

Miss E. listened: it was now Scoop, Scoop—S-l-i-d-e, to her ear.

"Anapest verse, or syncopated measure!"

"One, two, *three*; one, two, *three*," she counted in thought. A feeling of relaxation, of ease was creeping over her. In less than ten minutes the sound had become almost a satisfaction. She felt that she had fallen in with the strange rhythm and it now seemed one with her. Though the coal heaving continued without intermission, she was able to go calmly on with her work, though all her plans were disarranged because of the impossibility to hear or study. Through the last hour she scarcely heard it.

"Try to accommodate yourself to the swing, or time. It is one, two, *three* (long). Count it with the noise for a while. I am doing so, and I have ceased to mind it," she said to her pupils.

But they, bound by the five physical senses, could not grasp the "what"—much less the "how."

As she sat at her desk and pondered after all had gone, her thought took form something like this:—

"The coal experience has given me new ideas, perhaps taught me a new and valuable lesson. If we can adjust ourselves to jarring *physical* vibrations and overcome them, may we not do the same with mental vibrations, instead of fighting them, and

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thus avoid friction and gain power? I wonder if I did so unconsciously when I began work in this schoolroom. The warning from various sources that this was 'the toughest room in town,' that for years it had been the terror of the teachers and the despair of the Superintendent, did not intimidate or dishearten me. I felt intuitively that I had within me the ability to govern them. And a more lovable, agreeable roomful of young people than they now are, would be hard to find. True, some of them have traits and tendencies that in the early days of my teaching, while still under the sway of my Puritanic training, I should have felt it a duty to bear down on severely, and the result would have been discord. My wider knowledge of human nature and of the Gospel of Love and Peace help me to 'let go' sometimes, when otherwise I should grip tenaciously. Within the past year I have seen irascibility soften into amiability, crudeness into courtesy, and that without friction; largely by 'letting go' of the retributive idea, mentally putting myself into their places, and trying to adjust myself to them, and them gradually to my ideal.

"Did all this grow out of my friend's suggestion that car sickness is caused by our trying to keep our wonted motion and attitude, instead of giving up—letting go—and accommodating ourselves to the motion of the car? I proved the truth of her theory, also of her statement that the sensation of riding thus is extremely pleasant. Is the mental or spiritual application of the same idea the secret of our happy, smooth days; of the gradual change from naughtiness to goodness? If so, verily, my friend builded better than she knew."

"RISE!"

It had been a week of rain, mist, gray clouds, and sodden landscape. My inner being was as depressed as the weather.

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I was painfully aware that I had a stomach, and, from various other symptoms, felt apprehensive of a return of my old enemy, malaria. There was plenty of work awaiting my pencil, or needle, but I felt a distaste for *everything*—work, reading, amusement; even letter writing seemed abhorrent. "Is there anything in the world worth living for!" was my thought.

The clouds had broken away at sunset, and now the sky was clear, and the stars looked down with friendly eyes. I sallied out and sauntered down the street, looking up at Cassiopeia, Lyra, and my particular favorite, Corona Borealis, until I came into the glare of the electric light, whose rays obscured them. As I plodded along, suddenly a voice from above spoke to my inner hearing: "Rise! come up out of your stomach into your brain. Stay there. You have lived long enough in your stomach." Startled by the distinctness, without conscious effort I felt my real self rising from the feet and expanding into the air as if partly above the body. The feeling of weakness and despondency was gone. Involuntarily I quickened my pace, and my step which before was lagging, heavy, and *flat-footed*, now became elastic. It seemed as if my feet scarcely touched the slates beneath them. The voice continued:—"You had subsided into your stomach and allowed it to obscure your brain, even as the near but weaker light of electric waves through carbon pencils obscured the remoter but finer, and hence more powerful, vibrations of the stars. Do not again descend." When I feel myself collapsing, I say in the words of my Mentor, "Rise! live in the brain."

Thus may we grow in knowledge if we listen and obey when "the still small voice" speaks to our souls.

Elaine.

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AN ORIENTAL PROPHECY.

Those who are not—shall I say, so fanatic? or so nearly insane by reason of new ideas which they are just imbibing, as to turn entirely from the Hebrew Scriptures, will find in the 22nd, 23rd, and 24th chapters of Numbers a most remarkable account of a great mystic in the time of Israel. He was, however, not of Israel, neither did he have, laid deep in his heart, the morality and uprightness that had been taught to the children of Israel. Upon reading these chapters you will see that he had the most perfect and positive guidance of the Spirit, and the instruction to say that Israel was to be altogether blessed of God and not to be cursed at all; in all of which he was perfectly obedient. While in this account there is nothing said of his having taught Balak a way by which he could get the upper hand of Israel, yet in Revelation II. 14, we read that Balaam taught Balak to cast a stumblingblock in the way of Israel, that they might sin and bring evil upon themselves and weaken their powers. It was by this means that Moab saved itself from destruction and remained a thorn in the side of Israel during the entire stay in the Land of Promise. In the 24th chapter of Numbers, beginning with the 15th verse, we find the following remarkable prophecy. (We quote the 15th and 18th verses from the translation by Rabbi Leeser, which we deem a better translation than that of the King James version; the remainder is better in the King James version.)

"Thus saith Balaam the son of Beor, and thus saith the man whose eyes are open:

"Thus saith he who heareth the sayings of God, and knoweth the knowledge of the Most High, who seeth the vision of the Almighty, falling down with unveiled eyes.

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"I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Septre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

"And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

"Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

"And when he looked on Amalek, he took up this parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish forever.

"And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

"Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

"And he took up his parable, and said, Alas, who shall live when God doeth this!

"And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

"And Balaam rose up, and went and returned to his place; and Balak also went his way."

You who with the spirit of wisdom read the words of Balaam, in which he says, "I shall see him but not now; I shall behold him but not nigh: out of Jacob shall come he that shall have dominion," will see that the Spirit pointed down through the ages, when, after Balaam, as a man, had left the body, after Israel, as a people that then lived, had passed away, after the cycle had been completed and the time arrived for the dominion of the earth to be given into the hands of men,—there should stand upon the earth Balaam the son of Beor, the man who came from the East in all the purity of his methods

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and the faithfulness of his desire to obey the guidance of his God. So will he come again, imbued with all the light of the East to establish again the wisdom of his day; and at this time there shall come a star out of Jacob, which shall also have a standing upon the earth,—one who shall have the dominion. Then will he see him, as Balaam said he would many years ago, "but not nigh;" and as he looks across the ocean to the new world, he beholds the star of Israel, he who has the dominion.

We see in this prophecy that the fullness of time to which the prophet referred is upon us, and those of his people who are here—and shall we not say he himself, incarnate as one of the Oriental masters, perhaps the dominant one, if there is such an one—behold the rising star of the Western Continent. He knows that from this western land will come he who is to have the dominion; nevertheless, as he holds to his old doctrines, beliefs, and magical charms, he, in many cases, teaches the adversaries of that rising star to cast a stumblingblock in its way, that it may sin and fall, and that he and his may have the supremacy. But in the time of Balaam, Israel was but a child, just free from four hundred years of slavery—he was then easily enticed into evil; on the other hand, the rising star of the West, has for long centuries been in freedom and in power of thought, knowledge, and will, and it will go straight forward and will not be turned aside, neither can there be any stumblingblock thrown in its way that will long hinder its progress.

The present time is as the time of Israel: there are thousands in this enlightened land who have, with Balak, been worshiping Balaam, the Fire God, and the land is being filled with the cult of India and Egypt, and it would seem to the external, reasoning mind that in this is to be the glorious rising of the twentieth century. But, Balaam, we take your words of four

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thousand years ago and give them back: You "shall see him but not nigh;" he will take all the golden treasures and jewels of value from your hand and the hands of your people. Borrow them? Yes: and then hold them as his own, because they are his by divine right; and out of them will he build a structure and will add to it jewels of glory which shall transcend your highest imagination, and he shall there be enthroned, holding the dominion, not only of the West, of the North, of the East, of the South, but of the whole round globe.

Balaam, you were true to your faith, but you thought it no harm to teach your friend methods by which he could put a stumblingblock in the way and bring evil upon Israel, but that germ seed you then sowed has grown, matured, and become a tree. Its fruitage now fills your people; therefore they think to crush out that star of Jacob, by whatever means may be in their power; but it shall rise—"there is no enchantment against it," and you have no powers, no knowledge, no source of inspiration to which it has not access; consequently, it shall rise and you as a body shall again fall,—fall to rise no more. But you, Balaam, and the whole body or society to which you belong, shall not die, shall not be destroyed, for that jewel soul shall rise and in due time shall with gladness hail the rising star of Jacob and shall become one in the inheritance of Israel. Until then, peace be unto you.

"God alone can tell what delights it is possible for him to give to the pure in heart, who shall one day behold him."

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NEW PRACTICAL METHODS.

(VII.)

In continuation of the subject discussed in the preceding article of this series, we must add that the closing words, "You will begin to realize a joy in living," do not hold good in all cases, as every person differs from every other person in his habits of thought and life. There are men, whose minds are simply in the positive forces of business thought, who will not realize very much of the joy in living. By careful observation, they will only understand that the forces which they have been generating and using, are increasing within them; and even that will be difficult for them to realize, although those with whom they have been dealing will recognize it more fully. Those who wish to reach the highest attainments should know the laws governing these things,—the why of them. The why is simply this: the vitality generated in the body through the action of the sex function, which is the only battery that generates life in the human and animal structure, is an instrument that gathers and holds the qualities of mind element—"mind stuff," as the Hindus call it. The mental scientists have recognized a great truth here, which is that, by placing the mind upon certain lines of thought, feeling, and so forth, and by believing that that element fills them, they establish conditions by which it does really fill them. All mystics have for centuries past known that to think a thought is to gather around and into the very essence of one's being, the quality of "mind stuff" out of which that thought originally came. Therefore you should bear in mind that when you begin to take control of the creative forces within yourself, when you begin to

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make the effort to store up the pure gold of the regenerate life, you are producing what might be called action and reaction,—action upon the organs of the body, which, in turn, react upon the fountains of life that fill all space. It is this reaction upon the life fountains which fill the universe, that causes certain qualities, so to speak, to rush in and fill the receptacle that you are producing, or that the body is producing by the conservation, holding, of the material germs that naturally grow in the body.

Thus you will see that the habit of thought, the feelings that you admit, the desires and aspirations that are active within you, give quality to the life that is being generated in your body. Therefore it becomes necessary to carry, as it were, a a double line of thought all the time: the one watching the results, feelings, and emotions of the body; the other guiding the general thoughts, aspirations, and desires. Our body is like a vessel,—the steersman has to attend to the course of his vessel; he has the port in view, knows the way, and simply handles the rudder, but the fireman and engineer know that the vessel cannot reach its destination unless the fire is kept up and the steam directed to keep the machinery running in good order. The engineer has no particular thought of the destination, while the steersman has but that one thought in view. Now, each of you has a dual consciousness: one that runs the machinery of the body, keeps it in repair; the other that thinks, acts, and labors toward the accomplishment of an object. The latter is the external, reasoning mind; and the former is, with the majority, at least, the unconscious and instinctive mind. We do not know how we cause the heart to beat, nor the digestive system to do its work, nor any of the internal organs to perform their duties, yet we are the ones who are really carrying on the work of rebuilding the body. It is well known by psychologists that certain mental states produce effects upon certain organs of the body, which are thought to be involuntary organs. The mystics, especially the Orientalists, claim that they have control of each organ of the body, so that it

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acts or ceases to act by command of their will. Now, this suggests something for you to think about (for you must understand that we are not trying to do your thinking for you), which is this: is there any chemist in the world wise enough to take these elements that he is using day by day to rebuild the waste tissue of the body, and build of them another organism,—the body of a child, a human structure? You realize that there are none so wise, none so skilled, yet there is a mind in you that is performing this wonder—miracle, as it would be called, if a man were able to create a living organism and send it forth a living intelligence; and yet you are doing this all the time.

The only means by which you can rise to superordinary—we will not at this time say superhuman—knowledge and power, is in some way to unite with the external, reasoning intellect, the mentality that is doing this wondrous work; and when, by means of the will, you begin to lay hold of the involuntary action of the reproductive function, begin to study and control it as master, you reach the very fountain head of this knowledge; and as thought gathers the element of its kind, forming it into the constitution of the body, therefore thought on this line will act upon the brain and form a part of your normal intellect. This is well illustrated in cases of blindness. It is well known that the blind man turns the attention of the senses to feeling, and that because of continued attention in that direction, feeling becomes so acute as to transcend all reason on the part of the ordinary mind—the ends of his fingers almost become eyes. Again, it is well known that deafness frequently occurs because of centralization of the entire attention upon musical sounds, so that the person becomes almost entirely deaf to all but musical tones. In like manner people who are in the habit of shutting their ears, as they say, to all sounds around them, soon become altogether deaf. Such is the law of creation. The mind grows in whatever direction it is turned; and when it is growing in one direction, it is always tearing down in the opposite direction.

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By this law you are able to cast about and take an inventory of what you are by nature, and what the phenomenon of that nature is,—how it manifests itself. When you have done this you can then turn your attention to your own ideals and to what you want to be. That having been fully decided, determine to be that which you wish to be; and keep in mind one fact; namely, that you are whatever you think—to lose sight of this means failure. When you have decided what you wish to be, think and act as if you were just what you wish to be, continuing in that thought in so far as you are able. You will, of course, come far short in the beginning. It may be necessary for you to take one thing at a time—yes, in many cases it may require the entire attention to keep the mind away from some wrong design or habit of life. We find that the greatest struggle of life is in overcoming habits. If you find this true in your own case, remember that the will is the strong man of you. Muse upon the power of the will,—what it means to you to say "No," and not do; to say, "I will," and to do and accomplish, to overcome all vacillation, to create the habit of careful thoughtfulness; for you know that the firm man who lacks mentality, is the man who is most erratic, combative, and disagreeable to associate with, and who really fails in every thing he undertakes. On the other hand, the firm man, with a good, thoughtful, careful mind, carries everything before him. Therefore cultivate the principle of firmness, and with it thoughtfulness.

Humanity, as a body, does not know how to cultivate thought. To cultivate thought, to make business a success, necessitates consideration of the proverb given by Jesus Christ; namely, "Whatsoever ye would that men should do to you, do ye even so to them;" that is to say, whatever you contemplate doing or saying, think well and make sure of what effect it may have upon other minds. You, of course, have an object in every thing you say; if you have not, then you are simply talking as a parrot, senselessly. Now, if what you say has in it a purpose, your words are instruments for accomplishing that purpose; just as a mechanic's tools are instruments for

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accomplishing physical results. A mechanic is wise when he uses his tools in the right way and for the accomplishment of definite results. The words that you use are your tools, and your fellow man is the material on which you are working; therefore weigh well your words,—say what you mean, and mean what you say, and stop there. Among the thoughtful, a man who talks much is held in very low esteem; for surely the man who talks much gives away all he has and exposes his weak points; he is open to failure and in danger of being thwarted by others. In order to think correctly, you should begin by studying the effect of words and acts, not only as they relate to yourself, but as they affect others. When you begin to think of the effect of your words and acts, it becomes necessary to study the nature of those whom you meet and how certain words strike their minds, for the majority of men judge others by themselves. Therefore we must be careful in the use of our words and in our acts, to the end that our fellow men may judge us correctly, or, at least, may not be antagonistic; for no one, no matter how strong or how wise, can afford to live under the censure and in the midst of the antagonism of others, which destroys one's power, creates weakness of body and mind, unrest and unhappiness.

Again, in order to think you must keep in mind that ever-present interrogation, Why is it so? Do not be too ready to jump at conclusions, but seek diligently the why; and wherever you go observe every phenomenon of nature, keeping the interrogation ever in mind. To think intelligently, to think wisely, is to think from cause to effect. The world is filled with books that are mere trash because they deal exclusively with effects. There are men who fill their brains and their lives with the study of effect. They are called learned; but in reality they know very little. They do not think, except as they follow the ruts left by other minds; they have in reality nothing of their own. Then learn to think; search for cause and observe effect.

(To be continued.)

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TEMPUS FUGIT.

As morning shadows westward fall and evening shadows toward the east incline,
So, on the dial of eternity, the passing years their shadows cast—now west, now east,
The while Time plies his busy shuttle to and fro upon the web of days,
Weaving the checkered fabric of our lives. AVENEL.

We stand upon the threshold of the past—life stretches onward in an era new: a century, grown old and sear, is dying on the bosom of futurity; its hoary years, like russet harvest fields, hang full of ripened grain—futurity must garner every precious seed, must winnow all the chaff and give it to the evolutionizing furnaces of Time, must plow and harrow all the cultivated soil and leave it fallow till another cycle runs its dial course and brings again the fertile years upon the scene of life, must rake the stubble into beacon heaps as fuel for new crucibles of thought.

Thus on the rich soil of the past, will future generations cultivate the fallowed years anew; thus on the dialed concourse of the cycled days, will future Sons-of-learning sow and garner for the æons yet to be, and thus forever in the transmutizing furnaces of Time, must chaff and stubble burn beneath new crucibles of thought.

As star to star in endless orbit-links is chained upon the cosmic vastness of the Universe, as day to day is linked upon a calendar, and year to year in endless chain; so century to century in endless links is chained, tracing a chronologic scale upon the dial of eternity.

As falls an orb below its zenith height into the shadow of remote eclipse, as falls a century below the noontide maximum of solar time and sinks to transitory darkness in the past; so generations, link on link, ascend to life's meridian and sink to temporary silence in the obscure distances of death. Thus near and far the phalanxed orbs in galaxies revolve; thus hither and remote the circling centuries wax and wane; thus back and forth humanity defiles in generations to the stage of life. Paul Avenel.

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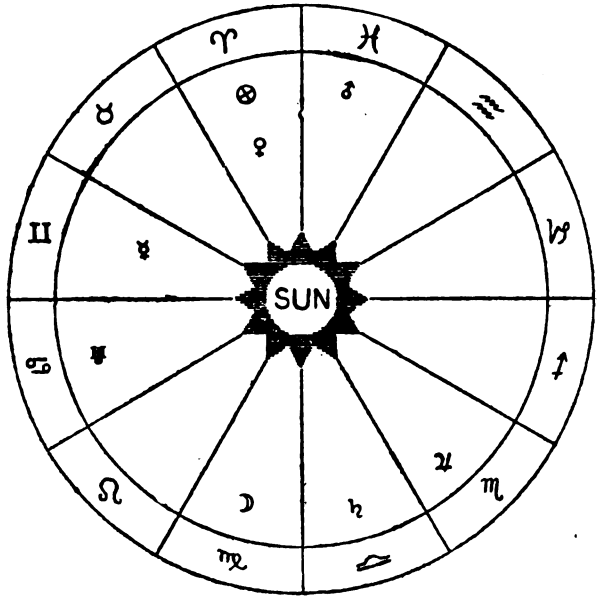
EDWARD EVERETT HALE.

According to the Biological thought as applied to the ancient history of nations, Greece stood as the representative of the sign of Aries when our planet made its great revolution through that sign. The Athenians were brainy and ideal in all their intellectual expressions. They were patriotic in a large sense. They represented at that time the most advanced mental attainment of the world. Among those who stood foremost in this attainment, and who in persuasive eloquence and statesmanlike thought led the Athenians into the most democratic lines of action, was Pericles.

In attempting to place before the readers of this Journal a fitting representative of the sign Aries, we have selected Edward Everett Hale, who, in our Modern Athens, is a veritable Pericles.

Edward Everett Hale. Born, April 3, 1822, at 2 a. m.



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Earth	(⊕)	in	Zodiacal	Sign	of	Aries	(♈).
Moon	(☽)	"	"	"	"	Virgo	(♍).
Uranus	(♅)	"	"	"	"	Cancer	(♋).
Saturn	(♄)	"	"	"	"	Libra	(♎).
Jupiter	(♃)	"	"	"	"	Scorpio	(♏).
Mars	(♂)	"	"	"	"	Pisces	(♓).
Venus	(♀)	"	"	"	"	Aries	(♈).
Mercury	(☿)	"	"	"	"	Gemini	(♊).

ELEMENTS.		TRINITIES.	
Fire,	Two.	Intellectual,	Three.
Earth,	One.	Domestic,	Two.
Air,	Two.	Creative,	Two.
Water,	Three.	Serving,	One.

RISING SIGN—♑.

His Zodiacal Circle shows that at his birth the Earth was in the sign Aries and the Moon in Virgo, while the rising sign was Capricorn. These positions of the Earth and Moon indicate a combination of Aries and Virgo whereby firmness and alertness of mentality would naturally blend with fineness of discrimination. Their practical expression to the world would be enhanced or retarded very much in proportion to the opportunities afforded for thorough educational drill. Fortunately our subject had the doors of Old Harvard open wide unto him, and his Aries nature was fed mathematically and classically. To his ardent and progressive mentality, with its balancing Polarity, the College was but the *prelude* step in his individual development. His innate being grew by what it fed upon. His natural out-reachings were keen and practical. His judgment became finer, stronger, and more critical as he allowed the Ram and the Virgin to lead him forth into the world's pastures.

With the rising sign Capricorn, his great mentality was endowed with a body in equal, harmonious proportions, and so of an ample framework. The knees became the pivot of

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strong aspirations, and easily, therefore, "the feet of prayer." This led to spiritual independence, a disregard for dogmas and creeds, coupled with constant reverence. It assisted in making him thoughtful and energetic for others, and it may be said that the Ram and the Goat were a planetary team guided by the feminine Virgo, which carried him forth to do his work among his fellows.

With the metaphysical planet Uranus in the sign Cancer, and the spiritual planet Saturn in Libra, there is produced a *duality* that, upon the one hand, indicates uniqueness of thought and action as to the home and all domestic affairs, and, on the other, broad and noble intuitions whereby he could easily "see visions and dream dreams" that would symbolize ideal states of social and domestic life among the masses. Again, as related to all things of a higher spiritual order, he would be led forth as a modern Paul in his adaptability to the varying needs of an ever-changing Christian community. These positions of Uranus and Saturn clothed his ardent mentality with a halo of Christliness that caused him to increasingly desire to "lend a hand" to the strugglers about him. In the Master's spirit he sat, at times, upon the Mountain of Illumination and wrote "The Man Without a Country" and "In His Name," combining the virtue and value of patriotism and of the Golden Rule into a rare unity of expression which has stirred thousands into fuller comprehensions of life, and their duty and privilege in this greatest of republics.

Great Jupiter in the sign Scorpio made him intensely human, a man among men in all senses. It dignified to his mind the physical structure of man. In a metaphysical way it united a very determined will power with much ideality of comprehension as to the relation of man to man, individually and collectively. It made very strong his psychic understanding, or what the ancients called the Wisdom or Serpent prin-

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ciple. Thereby he was creative and original in his conception of how to present important lessons for the elevation of his brethren. This has been verified in the many stories he has written (aside from the two books to which allusion has been made), all teaching in a truly unique way how to find one's higher nature and wisely live. As a Christian minister this power of originality has found ample expression in thousands of sermons that have caused his hearers to think deeply and act nobly.

Mars in Pisces stirred him into a restless and almost resistless activity, physically and mentally. It made walking a privilege and the open air an "open door" to enter into God's great realm of purity and power. It quickened his inspirational nature and caused him often to be silently thrilled with beatitudes, that, in after time, found expression in story or sermon.

Venus in the sign Aries (where he was born) and Mercury in Gemini, both in the Intellectual Trinity, were exceedingly important factors in foreshowing the characteristics of our modern Pericles. Venus foretold that his intellectual expressions would thoroughly harmonize with his intuitions, and that he would keenly realize what the Love Life upon the Earth should be among all people. It tinged all his thoughts and expressions with fineness, as well as uniqueness, and so added to his own happiness as well as to that of others.

Mercury's mission was that of positive aid in his acquisition of knowledge and in the sending of it forth to the world. "The Messenger of the Gods," strengthened his muscular power, and, as "the Winged Messenger," carried him oftentimes to Parnassian heights, where his communings were beyond expression.

Summarizing somewhat, we note that Mr. Hale, although born in a sign representing Fire, is nevertheless fully represented in the Watery Triplicity by Uranus in Cancer, Jupiter in Scorpio, and Mars in Pisces. This clearly symbolizes the

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naturalness of his coalescing readily with the people. It forms the stream over which he sends forth his boats, all well laden, to the Ocean of Life.

He is equally represented in the Intellectual Trinity in the form of expressiveness, as the positions of the Earth, Venus, and Mercury demonstrate. In a large sense, therefore, he is the "Grand Old Man" of our Modern Athens, fully believing in the progress of the race through noble aspirations individually, and then unitizing them collectively as a moral power of irresistible force, that, in its intense Americanism, shall move the world forward to a higher plane. Certainly all who know of his work can attest to the breadth and depth of his influence in this direction.

As an Aries-born person, he was of the tribe of Gad ("Armed," "Prepared") and so a leader intellectually. The capacity inherent in this Tribe is leadership and to be prepared for all service. The brain becomes receptive to what it assimilates, and in the mighty progression of high attributes Intuition will finally govern, and so "shall overcome at the last" the physical hindrances of the world which have ever suppressed the higher uses of the intellectual faculties. In other words, the esoteric principle of living shall yet enable this Twentieth Century to show forth through many consecrated lives, of whom Edward Everett Hale is pre-eminent, the fulfillment of Leah's prophecy concerning her son Gad, "Behold a troop cometh":—and they shall advance the world in high thinking and right living, *and make it a temple fit for the indwelling of the Living God!*

Libra.

"No man can do perfectly right until he is one with Him whose is the only absolute self-generated purity; that is, until God dwells in him, and he in God."

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WHEN THE SAP BEGINS TO FLOW.

BY CLARA GREGORY ORTON.

As yet there sprouts no living thing,
And earth is 'neath the snow;
There is no outward sign of Spring,
When the sap begins to flow.

No breeze hath whispered of the Spring,
No flower begun to blow,
The birds have not begun to sing
When the sap begins to flow.

What stirs beneath the tree's rough bark?
How doth the bare trunk know,
While winter nights are long and dark,
'Tis time for sap to flow?

A power of life that cannot die
Hath made the tree to know
That, how e'er wintry is the sky,
'Tis time for sap to flow.

It stirs; it wakes, it breathes, it calls
In accents sweet and low;
The pall of icy slumber falls,
And sap begins to flow.

Like as the brown and naked tree
In a land of barren snow,
So seemeth now my life to me;
There is no sap to flow.

But still a Voice that calleth long,
A Law, a Life, a Power,
That bids awaken and be strong,
'Tis now the very hour.

New life shall come, new life shall thrive,
Where all is bare and gray;
Each leafless twig be all alive,
And sing unto the day.

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MYSTIC MINISTRY.

The last notes of the Christmas chimes have died away, breathing a song of Peace,—Peace upon the twilight scenes of the Nineteenth Century, and the Eastern horizon is all aglow with the dawn of the Twentieth.

We pause, hushed into silence at the advent of the New Age, and in prayerful aspiration query: What is the greatest gift to humanity which can be realized therein? Out from the new air of the New Century Aquarius makes answer: "I am the Outpourer that the Master Mystic of all the ages promised should come to breathe upon you Holy Spirit Power, whereby ye shall be able to fulfill your missions as sons and daughters of the All Good."

How shall we heed this voice of the sign in which we live? The past hundred years demonstrated how those recipient to this outpouring have become prophets and evangels unto the multitude. Now, as the souls of mankind are made increasingly sensitive to all that is holy and inspiring, the mystic power of the past unites with the sunrise illuminations of the New Day, and puts us more and more fully within the mystical atmosphere where the "just made perfect" shall minister unto us, and earth and heaven nearer meet. As the beautiful and bounteous sunshine is superabundant, lighting and heating our earth everywhere, so that we need only to appropriate fully to have it in its fullness, so must we in these new-coming days apprehend and appropriate the blessedness of the mystic power that, in its supernal richness, is all about us.

We may not measure as yet how fully the planetary forces are Mystical Dynamos unto us, or demonstrate scientifically the presence of planets in the heavens which are purely mys-

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tical, but we may be sure that as our spiritual eyes and ears are opened we shall see and hear marvelous things.

Let Mystic Ministry abound with all to whom these words may come, and as surely as the heavens exist we shall all live a more abundant life as long as we are privileged in the New Century to sojourn upon this mundane sphere; and when the "incident of death" comes, we shall join "the choir invisible" whose mystic songs shall continue throughout all the centuries in ever-enlarging potency because inspired by the Master Mystic of all time, under the blessing of our Father, and His Father, and so swell the mightier chorus of all worlds.

Boston, Mass., Jan. 1, 1901.

THE SWEETEST SONGS.

BY EVA MARBLE BONDY.

The sweetest songs, some say,
Have all been sung;
Yet when among
The woods I find my way
And listen to the wild bird's roundelay,
The varied notes in octaves high and low,
That seem from music's fountain head to flow,
All avenues of sense, but one, I close,—
I listen, rapt in my repose,
And say, "The sweetest songs are they
We hear from day to day;
The last is always best—
Enjoyment is the test."

To-day I read,
Not from the dead,
But from the Living Poet's book.
The message there I found and took
Has warbled like a wood bird's song
Within my heart.—Oh, may it long,
Like open-throated bird, sing on!
The sweetest songs, I say,
Are those we hear to-day,
In nature's key pitched sweet and clear
For him whose soul's attuned to hear.

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WHATEVER IS, IS RIGHT.

In the evolution of life certain processes or forms pass, in spiral changes, from a lower to a higher order by slow and measured steps. The routine is so perfect, that none are able to gain the mountain height without this slow, toilsome march over the craggy steeps that lead in a circuitous way to the more favored outlook. Each one, in his or her individual life, must work out the principle of growth from his or her own standpoint; in no other way can it be done, because each human soul is a world within itself, and it must grow from its own resources—roses do not grow upon thistles, neither are the functions of a small brain equal in capacity to those of a large one. Consequently, when you condemn a certain thing as evil, you do err in your judgment in regard to the nature of it,—under the circumstances and surroundings, it was an inevitable outgrowth of that individual life. It does not follow, however, that because of this law of existence, we should not seek to ameliorate conditions around us; the thought expressed contains no contradictions when rightly understood and properly directed. Cultivation is just as necessary in the moral and spiritual worlds, as in the physical world. You would not expect a rich harvest from a garden overrun with weeds, although it may have imbibed the forces of nature that are requisite to the growth and maintenance of its products; neither can you expect a human soul to thrive under similar adverse conditions.

Now, take all gradations of human mind and classify them, as you would make any scientific classification, and you find that whatever is, is inevitable, and therefore must be right in the absolute. God is all-wise, and is at the helm of the

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universe; he has created the law by which all things are governed, and it is not for us to question his wisdom, but to study and learn the intricate means employed by him to bring the work of his hand to perfection, which all nature teaches is the ultimate design of his power and goodness. Whatever is, is in the order of things, and in that sense must be right. The phrase must not be understood as a statement of perfection—far from it; nothing is perfect in this mundane sphere.

Look carefully into the nature of things, and you will find unerring law controlling and directing every event of life, working out the principle of that law, regardless of the consequences. Take the preponderances of life and weigh them in the balance, and you will find accurate measure meted out to every action or thought in human existence. Take the wrongs you inflict upon yourself by evil doing, and when the inciting cause is analyzed, you will find that, despite your convictions to the contrary, the power that controlled you was stronger than yourself,—you had not sufficiently subjugated it to make it subordinate, and therefore you acted in accordance with the law of your being; the forces within you striving for supremacy were working out the principle of evolution, and under the circumstances nothing could have been different.

The Divine Principle is always showing you the possibilities of attainment, and you see the mistakes you are constantly making; if you did not, you could not progress—this is the beauty of the law. It is a living principle, and constantly changing, and in the suffering and torture inflicted by it you behold the threshing process. The system is perfect, but the work is in a process of evolution—one of growth. It is an order of development indissolubly linked to time and space; thus far and no further is a divine edict, for all things are evolved—not created with full command of all the powers that be. It is like reaching an objective point with force that has

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to be augmented at each repeated effort to gain the desired goal. That goal is presented to your view before you have the power to attain it; it stands as the incentive to conquer obstacles and difficulties that impede progress. You know the right and pursue the wrong, because your vision is in advance of the power you are able to bring to bear upon the working out of your evolutionary tendencies. Evolutionary results are always in advance of all individual or concerted action. Ancil.

You young men, and you young maidens, are living in the morning which thousands of nobler natures than you desired to see, and died without the sight. You are beginning your life at a period when the disclosures of Divine Love will set aside the mists and darkness of days gone by. Do not pervert your opportunities, but reverently, conscientiously, earnestly, accept the glowing, growing truths, and work out in yourselves a higher standard of duty, a nobler aspiration, a diviner manhood. Arouse your spiritual instincts, and, at the call of the Divine Teacher, awake to discern the signs of the times, and to see in the face of the sky the promise of God's coming day.

Almost the Last Words of *Henry Ward Beecher.*

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ARIES.

A MINOR.

Humanity, in its evolutionary march, is to-day approaching that perilous passage which divides the whirling currents of creative waters from the consuming energies of the fires beyond. Behind us roll the storm-swept waters darkly overhung by clouds lurid with struggle, agony, and death; across the intervening chasm, whose terrors are threaded by a Narrow Way,—so narrow that but one can pass that Way at once,—there stretches an ocean of living fire; fire, real and terrible, of which the tongues of radiant flame mount, in their white power, to the very presence of the great Central Throne. Over these fierce burnings, this realm of fire, of glory, of love, a glowing triad holds sway—we may not separate Aries, Leo, Sagittarius, for together the three guard the Fires of God. When a soul knows—knows with a knowledge that has become a living reality—the relation, each to the other, of these Three, it stands already upon the threshold of the Divine.

The finality of life's ultimate processes, the sublimation of the essence of existence, rises through the apex of consciousness, the Aries function, to meet the energies of Love that issue with everlasting burnings from the throne of the Supreme. Then, as surely as every current of the organism must inevitably yield to the power of irresistible attraction which dwells at the center, so surely do these fiery streams turn upon their course, and, descending, pour their flaming glory into the heart. But by virtue of its very power of attraction and in proportion to the energies it attracts, must a center send from itself; and so, in diffusion whose outbreathings are the White Flame of Divinity, does the heart send forth into the world of life the fires of Love gathered before the Everlasting Throne. The divine power of projecting into surrounding creation the energies which the center, the heart, has held within itself, is the function of Sagittarius,—the priestly function whose ministrations send into the world, with the swift force of the burning arrow, the White Light of God.

Moses, whose path was often illumined by the glow of heavenly fires, delivered to Gad, the Aries, in the final blessing, the mystery of the Fire, the mystic linking of the Three—Aries, Leo, Sagittarius; but that ancient Hebrew tongue, rich in priceless treasure, holds in a word, a syllable, it may be in a single letter, what our language is, as yet, incapable of embodying. It is enough to say that, in the words of that blessing, Gad (Aries) is to settle down, to descend, as, or to where, the lion (Leo) is,—to descend in the sense that the fire descended and rested upon the tabernacle, the same word being used in each instance; and that an *out-breathing* force, having had its origin in the crown of the head, an outreaching strength, an arm (which is the physical expression of the outgoing breath) is to rend, to consume. This last word is the same which is elsewhere used to describe the wrath of God as devouring or consuming; and, truly, this outgoing principle is the Fire that is to purify the earth,—with the fierceness of God's wrath these burnings, kindled by the power of Love, the united power of the Flaming Three, are to devour the old.

Before the Throne of Eternal Love, Aries, gathering the consuming energies of Holy Fire, pours a glowing, burning stream into the heart, which by means of the projective power of Sagittarius is radiated in shining diffusion into the outer world of life: thus are the gods clothed, whose garments are "white as snow," raiment of the pure light of Divinity.

We can assign no color to Aries, for the radiance which issues from the great White Throne holds within itself all colors. The harmonies of the Aries Function are attuned to the key of A minor.

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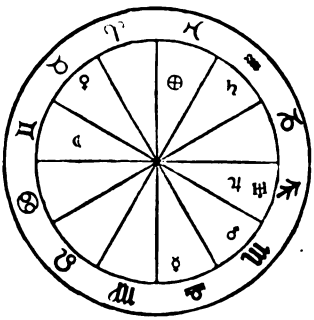
DELINEATION OF CHARACTER.

We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day fo the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

H. F. A. March 11, 1859, 10—12 p. m. Linden, Wis.

Trinities.		Triplicities.	
Intellectual,	2.	Airy,	3.
Maternal,	0.	Watery,	2.
Reproductive,	4.	Fiery,	2.
Serving,	2.	Earthy,	1.



RISING SIGN—♏.

Either Scorpio or Sagittarius was rising at the time of your birth—probably Scorpio, and we will so read. The earth was in the sign Pisces, giving a nature apt to look on the dark side of life, one inclined to think that his fellows are not friends, but enemies. You love animals more than men, yet are sociable in your inclinations. Have a good, strong body. Possess a love of education. Uranus and Jupiter in the sign Sagittarius give more than ordinary inclination to take hold of the mystic, and to cling to it through life. Have much combativeness in your nature, arising from the position of Mars in Scorpio. You should try to develop in yourself the altruistic and the optimistic; if you do not do so, as you advance in years you will be apt to become somewhat morbid,—to settle down and shut yourself up within your own narrow limits and have but little to do with the external world, and less sympathy with it. Saturn in Aquarius gives you a good degree of suavity, and adapts you to associate with the people and to the sciences that relate to them; in fact, there is a strong inclination to turn your entire thought to ancient Astrology, and to shut yourself up in that thought. If you do this, you would become, later in life, eccentric and isolated. Venus in Taurus gives an active sex nature and Mercury in Libra great vitality and physical endurance, so that you will probably live to a good old age.

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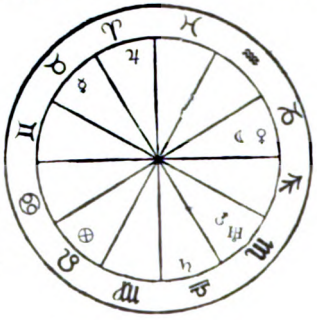
W. Y. August 8, 1851, 8 a. m. Ross, England.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	2.	AIRY,	1.
MATERNAL,	1.	WATERY,	2.
REPRODUCTIVE,	3.	FIERY,	2.
SERVING,	2.	EARTHY,	3.



RISING SIGN—♍.

The base of your nature is Leo, and the rising, or body sign, Virgo. Virgo is the natural expresser of Leo, thus making your body the expression of your interior self. Polarization into the sign Capricorn gives you great strength of character, and leads you into the executive. As the basic quality is governed by love, your weakness is your love nature, which, in combination with the body sign and Mercury in Taurus, produces a feeling of dependence upon the association of women for success in life. While there is a great deal of truth in this consciousness, yet unless great care be used in the selection of a partner, you would be better off without one. Uranus and Mars in Scorpio strongly incline you to the regenerate life, but they also produce strong passions and appetites, which must be curbed by a determined will. You should have a rule of life established by your own highest reason, for Venus in your polarity leads you to idealize love in an elegant home and surroundings—in fact, an ideal that you can never realize; and unless you can settle down to the practical, every-day thought, you will be like one following a phantom which ever recedes as he approaches it. Mercury's position is such that it may give its influence in either one of two directions: it may lend its influence to Venus and lead you to extremes in the sex life, or it may unite with Mars and Uranus in giving power of self-control in that direction—this is a matter to be wholly determined by your own will. Saturn in Libra works harmoniously with your polarity in imparting accurate perceptions, quick decision, good judgment as to results of undertakings. The times of greatest danger from losses are when the moon is passing through Leo, Virgo, or Capricorn, and the hours when any one of these signs is rising.

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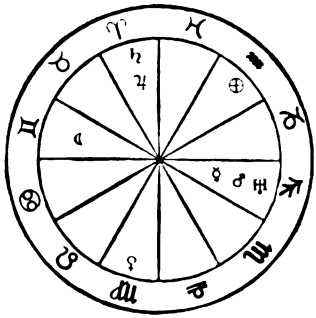
A. J. C. Jan. 29, 1863, near Pittsburg, Pa.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	3.	AIRY,	2.
MATERNAL,	1.	WATERY,	0.
REPRODUCTIVE,	3.	FIERY,	5.
SERVING,	1.	EARTHY,	1.



In the absence of the hour of your birth, there will be many uncertain points in connection with your delineation. The basic principles are very harmonious, however, the earth being in Aquarius and the moon in Gemini, which is the natural expresser of Aquarius. The Aquarius nature is active mentally and physically; you want to be doing something practical and useful all the time. Although you have five planets posited in the Fiery Triplicity, which gives you a great deal of ideality, yet having no other interior position, your ideals are very practical. You are a fortunate person—generally succeed in whatever you undertake. It is well for you that you have plenty of self-esteem, for, in this world, if we do not respect ourselves and believe in our own abilities, we need not expect others to do so; nevertheless, in making attainments in the occult and mystic, this tendency would be a little in the way. Your three planets in Sagittarius give you great fidelity, which makes up for the lack of real love in your nature. Saturn gives order to the brain, so that you are clear-headed in what you undertake, and would be successful in almost any department of life. You can serve in minutiæ to good advantage, but dislike to have any one oversee your work. You want to be respected and looked up to; in other words, you have abilities, and you feel that others should recognize them. Your intuitions are good. Are in great danger of overdoing and debilitating the body, for you have not much to give you vitality and endurance. You should familiarize yourself with methods for drawing life and vigor from nature's fountain.

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C. D. March 14, 1852, 4 a. m. London, England.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	1.	AIRY,	1.
MATERNAL,	1.	WATERY,	3.
REPRODUCTIVE,	2.	FIERY,	0.
SERVING,	4.	EARTHY,	4.

RISING SIGN—♑.

You were born when the earth was in that restless, struggling sign Pisces, which produces a restless dissatisfaction in your nature. In your case, however, it takes the form of an active mind, as the moon was in Capricorn and that sign rising at birth. Venus was also in Capricorn; leading you out and giving color to all your thoughts, feelings, and desires. It gives you great love of the artistic and beautiful, the æsthetic and refined; and your love of the mystic is largely of that character. Uranus and Saturn are in close proximity to each other in the sign Scorpio, conferring great power over the sex nature and inclining you toward the mystic. Jupiter in Taurus belonging to the Triplicity of which the polarity is the head, gives its influence to the position of Uranus and Saturn and produces dignity, love of position, and high ideals. Mars in Aquarius imparts, in your case, love of home and family, and self-protection against interference on the part of the people. You are inclined to the aristocratic rather than to the democratic. Mercury in Virgo, the expresser of the Triplicity of your polarity and rising sign, gives a strong digestive system, but militates somewhat against your intuitions. You are probably called a very fortunate man, for it seems that your organization is such that you will slip through life with but little difficulty. If you would give your mind to study and thought and live the regenerate life, you could be of great use to the world by educating the people in the higher truths.

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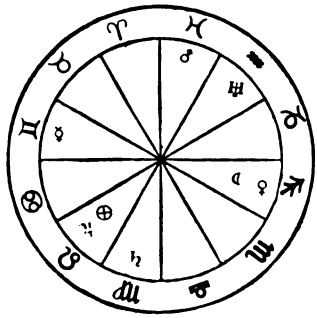
H. K. August 8, 1878, 4 a. m. Cincinnati, O.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	1.	AIRY,	2.
MATERNAL,	3.	WATERY,	1.
REPRODUCTIVE,	2.	FIERY	4.
SERVING,	2.	EARTHY,	1.



RISING SIGN—♌.

You were born when the earth was in the sign Leo and when Leo was rising; Jupiter, also in the sign Leo, adds its qualities to your innate nature. Consequently, you are orderly, active, and zealous in whatever you undertake, and Jupiter gives a native dignity, and a good physique and fine organism. You are apt to go to extremes in whatever you take hold of. Scarcely know what it is to fear or to fail in what you undertake. Have the courage of your convictions and inherent powers to back them up. Uranus in Aquarius makes you somewhat exclusive in your association with the people. Saturn in Virgo gives very fine intuitions; your first impression in regard to a matter is usually your best one. Mars makes you a little combative and struggling. You should overcome quick temper, and inclination to resent an apparent affront; and when you resent a thing, it is hard for you to change your mind. Venus in Sagittarius gives grace to all your movements, and imparts ability in the fine arts, of which you have an instinctive command. Much that you have learned has come to you very easily, as though you had known it before, and you probably have. Mercury in Gemini makes you a hard worker in the lines of education and science. Physical activity is essential to your health. The times of greatest danger in the regenerate life are, first, when the moon is in Leo or Sagittarius, and, second, when either of these signs is rising.

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CORRESPONDENCE.

TACOMA, Nov. 24, 1900.

Prof. H. E. BUTLER:

Dear Sir,—I do not wish to trespass too frequently on your time, yet I cannot refrain from sending the following thought, or item, since it is somewhat in harmony with the lines of thought issuing from the Journal.

In the extensive comments upon the death and works of the composer Sir Arthur Sullivan, particular mention is made of the song, The Lost Chord, and the wide popularity it has attained; and in this connection I may remark a fact, probably not known to musicians, in regard to another sacred composition, The Ave Maria, or Meditation, by Gounod, on the first Prelude of the Well Tempered Clavichord, by Bach. The beauty of its melody has enabled the piece to attain a popularity second only to The Lost Chord. But the strange fact is that the melody is entirely evolved from the Prelude, which serves as the accompaniment, without a single change in the notes,—from the uppermost tones the melody leaps forth spontaneously. This fact seems to show three things: the closeness of the bond of sympathy between artists, their intuition, and how perfect are the works of the masters.

Very respectfully, Robert Weisbach.

Editor of OCCULT AND BIOLOGICAL JOURNAL:

Dear Sir,—I send you the following thought, hoping that it may contain enough that is useful to find a place in the columns of your Journal. Very sincerely yours, A.

The roots are not the trunk, nor are they the leaves, and

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neither of these parts can be transformed into another. The roots must do their work as roots, letting the energy so generated be taken up according to the Law of Being, which it is impossible for them to know with merely the experience of roots. Now suppose that the roots, having a vague consciousness of the leaves, gained through their development along natural lines, should hunger after a fuller realization of that upper life. Would it do any good for them to stop their special work for a while each day and send up Leaf Thoughts? The leaves, influenced by sun, air, and other agencies with which the roots have not come in contact, are perfecting the organism according to a fully realized Law of Being. The roots should do their special work, and then, because they have served the Law and furnished the crude energy for the organism, the leaves will be able to send down leaf-thoughts to them, and thus establish a circuit of realization.

The marvelous Constructive Forces of our Universe cannot be helped directly by man's aspiring thought. It is only by his deeds, or a constructive thought on his own plane, that his energies can be so related to the system as to be used constructively. An interplay of Forces which no mere mortal mind can comprehend is now straining to produce the harmonizing curves which must be made to perfect that spiral turn with which the Sixth Race is being ushered in. These Constructive Intelligences need a certain spiritualized quality of energy which only occult students can furnish. Had there been enough harmonizing energy of this sort generated on the physical plane, there would have been no war with Spain, nor would we now have fighting in the Philippines and in Africa. How can occult students help in this organic work if they are divided into circles and societies, each holding aloof from all others? How far, think you, can thoughts of unity and peace go, which are "sent out" under such conditions? What is required is a Deed of Unity and Fellowship, inspired by a Feeling of Unity and Fellowship.

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BOOK REVIEWS.

THE PANTHEISM OF MODERN SCIENCE, "a summary of recent investigations into Life, Force, and Substance, and the opinions based by scientists thereon, leading up to the conclusion that there is in nature a Universal Mind controlling and permeating nature's manifestations." This pamphlet is one of the clearest expositions of the true idea of pantheism, as brought out, and it seems to me proven beyond all question, by the researches of modern science. In other words, it may be called a collection of proofs, from prominent scientific authors, of the position we have taken in our writings in the past; namely, that God had a purpose in creation, and that all creation is being carried on by virtue of the potentiality of the Divine Mind active in nature. Although it is a small work, yet it contains more real, vital, and important truth than very many of the larger works. If read properly, it is a key that will unlock many of the mysteries of nature. The author shows deep and careful research, as well as a clear, logical mind in gathering scientific facts and putting them together in a way that unfolds the order of the universe, and, to a certain extent, its methods and object. Sold by the author, F. E. Titus, Barrister, Toronto, Canada; also by The Esoteric Publishing Company, Applegate, Cal. Price, 10 cents.

THE KEY TO MAGNETIC HEALING. By Prof. J. H. Strasser, assisted by Mrs. Emilie Strasser, D. M. H. The author of this work has gone pretty thoroughly into methods of hypnotic healing, and we think that a title indicating a book of that character would have been more appropriate. He gives careful instructions for producing the hypnotic state, and the suggestions requisite for healing. He says of the work: "It comprises the History of Magnetic Healing, the Theories of Vital Magnetism, Mental Science, Hypnotism and Telepathy, and the Practice of Magnetic Healing. A Handbook for Ministers, Doctors, Lawyers, Teachers, Students, Business Men, Nurses, Mechanics, Farmers, and Everybody keeping abreast of the times." The book is written in simple and unmistakable language, so that any reader can get a comprehensive idea of the subjects treated. We ourselves are not in sympathy with hypnotic suggestions, yet for the many who are, this would be a very useful work, as it is one of the best that has come to our notice. That the author values it very highly is evidenced by the price he asks for it; namely, $5.00. As a literary production, and as books are now selling, it would be worth, perhaps, $1.25 or $1.50; but a course of Lessons in magnetic healing, to which this work is equivalent, would cost one from $25 to $100. The book can be had by ordering through this office or direct from the author, Prof. J. H. Strasser, Box 577, New Ulm, Minn.

"DAWN THOUGHT" is a volume of 197 pages beautifully bound in cloth. Its greatest vitality is found in the first chapter, wherein pantheism appears in the best light in which I have seen it presented,—set forth in a way to make it acceptable to even the most faithful theist. The carrying into detail of his Dawn-Thought,

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as the author calls it, is the work of a clear, logical, reasoning brain,—a brain illuminated, we might say, by the foundation principles, the revelation to his mind of the great doctrine of pantheism; but as that light is only a partial light, therefore, in attempting to handle all spheres of human and spiritual existence, many of his conclusions are erroneous. Upon the whole, however, the work is a superior one; and one that we would commend to the notice of all thinking men and women. No books are perfect; but this one has as few errors to be rejected by the reader, and more of truth to recommend it, than has the average; therefore, it stands in advance of others of its class. Published by the author, J. Wm. Lloyd, Westfield, N. J. Price, $1.25. Sold by The Esoteric Pub. Co., Applegate, Cal.

THE WHITE FLAME, by Mary A. Cornelius, is called an "Occult Study," and, like most of the occult stories, it embodies a love story, written with considerable charm. The plot concerns an antique chair in which the original owner, owing to negligence and love of ease in his mortal life, is doomed to sit until the last of his posterity has left the earth. The astral spectre appears at about twelve o'clock each night, but is visible to and can only converse with the owner of the chair. We do not think there is anything very profitable in it for the Esoteric student, but it would made very interesting reading for those who are simply seeking amusement. The book is published and sold by the Stockham Publishing Company, Chicago, Ill. Price, $1.25.

REINSTERN, "the story of a dream, in which the author visits an ideal planet," is a booklet of 51 pages. Although short, it is very interesting and well-written story, and has its moral and educational side. Sold for 25 cents by The Editor Publishing Company, Cincinnati, O.

THE ELEVATOR. A magazine of 19 pages, published monthly by Densie Herendeen, editor, 1111, 14th St. N. W., Washington, D. C. It is unpretentious, but neat, in appearance. The editor seems to have started out on lines independent of the masses; yet each magazine, and, in fact, each author, has some dominant idea, and the prevailing thought in this case seems to be confidence in God. This is very good, but I fail to see in the magazine any approach to methods by which that perfect confidence in and unity with God may be obtained. At the same time there must be some, in this time of running to radical extremes, to call to the weary ones, "Rest in God." Subscription price, $1.00 a year.

REALIZATION. A nicely printed journal of four pages, devoted to the Christain Science Motto, "In such measure as man recognizes his divinity he shall have dominion." Published the first of every month at Kalamazoo, Michigan, at Fifty Cents a year, by Evelyn Arthur See, Ph. B., and Agnes Chester See, D. M., 432 Academy Street.

We have before us a little magazine of eighteen pages, edited and published monthly by C. Josephine Wigginton-Barton, Kansas City, Mo., entitled "Holiday extra." N. American subscription, $1.00 a year; foreign countries, $1.50. It seems to carry with it an idea of heliocentric astrology, which was originally manufactured out of Solar Biology. In our opinion, heliocentric astrology is good material spoiled in making up, but if others can get good out of it, we wish them success and no harm. The magazine under consideration is a very neat little journal, and we wish it success.

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EDITORIAL.

In the ascending scale of primary colors the majority of observers see nothing beyond the violet, the transmutative color, belonging to Taurus. The Sanscrit word for the color violet is *Mila-Lohita*, blue-red; in other words, violet is the basic color, or the red, of a scale of color next beyond our own, an upper scale built upon the blues which terminate the one below. A few of us, however, see in the rainbow hues a color yet beyond the violet, which in the ascending order belongs, of course, to the sign Aries. It is needless to say that Earth has no pigment to reproduce a color which is as yet beyond the perceptions of most of the race. This color stands at the apex of the racial apprehension, where all color, all vision, is lost in the white light beyond. This issue of The Journal appears, therefore, in white covers; for the white does now and must always encircle the acme, the "crown", of consciousness.

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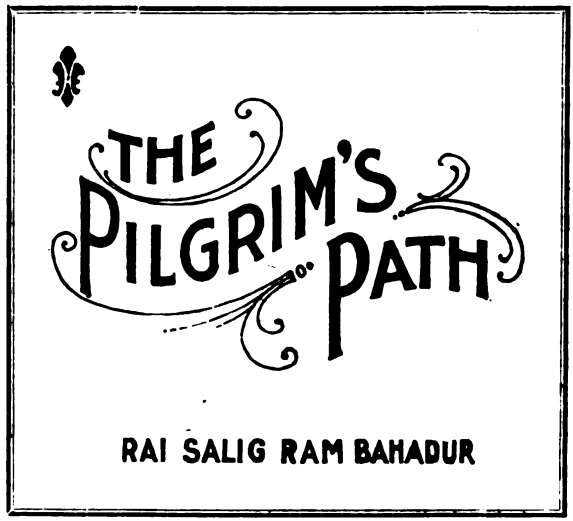

The Sound current is also the Spirit and Life current; and as the spirit is raised by its help to the true spiritual Source, greater spirituality, intelligence, and pleasure are derived thereby at each step.—*Sec. II.*

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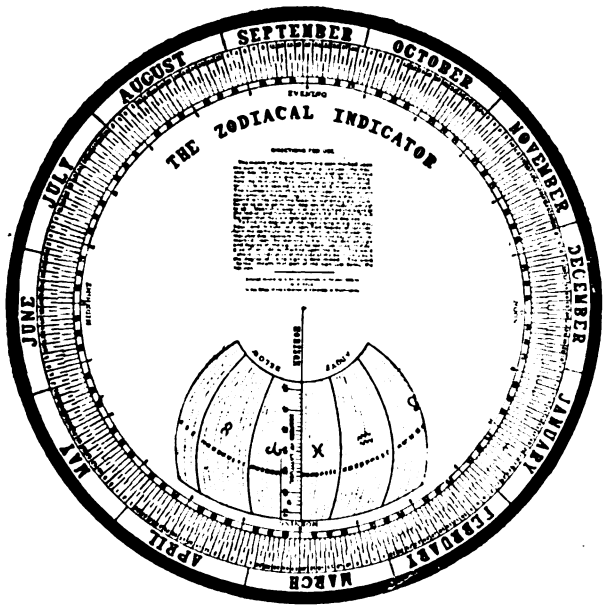

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Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

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THE

BIOLOGICAL JOURNAL.

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APRIL 19 to MAY 20, 1901.

PUBLIC TEACHING.

Public teaching has its use. In all past time it has been necessary that teachers arise for every new truth, and yet it has been well understood that these teachings were, as Buddha said, not of something the people did not know, but of the things they did know. But how did they know them?—they were new thoughts that had just come to the world, and yet the teachers could teach the people only the things they already knew. This seems paradoxical, but we must remember that, in relation to all subjects of vital importance, surface thought will not answer such questions; we must look deeper and take a more general view of the world, of the light upon it; of mind and its source.

The thought uttered by Swedenborg years ago is now rapidly coming into realization as a fact; namely, that the whole of humanity is one body; that all life is one life; that all spirit is one spirit, with multifarious manifestation. And as the spirit is the cause and all flesh but the manifestation, it follows

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that all things originated in spirit. We read in the Apostles' writings that God is Spirit, and we know the whole universe to be merely mind organs of one infinite spirit. Now, in the movement of these mind organs, the heavenly bodies, there are being continually formed, upon the different worlds, thoughts which find expression in life, living organisms; and as the order of the universe is progression, the process of that formation is a series of ideas, is the Logos of the Infinite, a discourse upon life, growth, unfoldment and the manifestation of Deity. This wondrous discourse is none other than the spiritual teachings that come to the world's most highly developed souls, who are able to catch the whispers of that Eternal Mind, embody the idea in their own life, which inspires and imbues them with the will to speak the words of truth and righteousness. But when they speak them, the souls that are next below them in the order of unfoldment have already caught the whisperings of the same ideas, and in their hearts, soul-life, they know the truths already, but past experiences and their associates upon the lower plane contradict these truths, and therefore they are uncertain concerning them; that is, the external mind is uncertain as to whether they are the imaginings of the mind or whether they are the verities of the cause world.

Again, many of these people are so thoroughly absorbed with the things of material existence that they have no time to give to thinking out and putting in order the great truths that have come to them, or they have not the ability to do so; therefore it becomes necessary that teachers go forth and place these truths in order before the minds of the people. And when the very truths which have flitted across their inner consciousness and have made an impression upon the soul's existence, are presented to the public, expressed to them in their own language, we hear them say, "Yes, I know that is true. I knew that before;" that is to say, they have the two witnesses

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of which Jesus spoke when he said, "In the mouth of two or three witnesses every word may be established." Under such circumstances, they have the witness of their own soul's consciousness and that of the teacher. John, in Revelation, refers to bearing witness of the truth, and the teachers are there called witnesses to give testimony. No man or woman has a monopoly of the truth; if it were so, it would be of no use to its possessor, for he could not impart it,—unless the interior self has been prepared for its acceptance, no one can receive a new idea.

But how do these spiritual teachings reach the body of humanity? What is their general course?—are questions that have been asked. Does each one receive the truth for himself directly from the fountain-head? He certainly does not, for everything has its order. It is well known to those who have carefully investigated spiritual or psychic phenomena, that all manifestation to the physical senses of spiritual powers or thoughts must have a medium, an individual who stands immediately between the spiritual world and the material world, having in himself a spiritual consciousness, and the ability to put in form the thoughts and powers received by him for manifestation, to clothe them with the elements, we might say with the magnetism, of the physical body, by means of which they are able to lay hold upon and affect the sensation of other individuals. Because of this it has been necessary that there should be a first one to receive great truths that come to the world. He or she receives the truth, and the thoughts take form in his or her physical consciousness. Then, as the body of humanity is one and what affects one member affects all, the one who first receives the truth is made an instrument, even before it has been publicly expressed, to vibrate it through the entire mental world.

Those who have been recipients of new and important truth

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know that, when it dawns upon their consciousness, and the clear perception of the revelation, which it seems to be, has been fully received, it thrills the whole being with an ecstasy of delight which vibrates through the entire organism. Now, why does it thus thrill the being? Sensation is life in motion; unless the life is set in motion there can be no sensation. As this life movement occurs in the case of one individual, it is telegraphed throughout the entire body of humanity and from them down to every atom of earth's material. Not alone are they receptive who stand nearest in development to the one who first feels the impulse, but those in mental touch with that one will get the shock like that of an electric current; and, in place of accepting the new thought, they usually become antagonistic to the one through whom it comes to the world; become, so to speak, his worst enemies.

We remember when, some years ago, a certain body of Adventists were gathered on their camping ground, expecting the Lord Jesus—the one hundred and fifty pounds of flesh, more or less, who was here two thousand years ago—to come down out of heaven and to take them, that little body, up to him, leaving the rest of the world to be burned up. They were earnest, sincere, and most devout. After they had waited until long after the time when, according to their interpretation, the Biblical prophecies had said these things would occur, they went to their respective homes very much disappointed. Some time after this they held another meeting for the purpose of asking the Lord why they were disappointed. Two young men who had received the new truths that are now permeating the world, were impressed by the Spirit to go to the meeting and give the truth to that people relative to the coming of Christ for whom they were looking. Before they arrived on the grounds, however, the knowledge reached the leader that two, whom they were pleased to call Curryites, were coming, and he

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immediately instructed his people to have nothing to say to these men, hoping that they would thus be forced to leave the grounds.

When the young men arrived, they at once, in the inner consciousness, realized the situation, but they felt the call of the Spirit, and when they found they could speak to no one, they went into the woods, sat down and committed their lives into the hands of the Spirit, knowing that they had no other help, no other power at command. When their interior selves were surrendered to the mind of the Spirit, the word came to them, "Go back into the camp; I have given it into your hands." They returned and found a great change in the mental state of the people, who were now ready to speak to them, though very cautiously. They attended the meetings, took back seats and made no effort, either mental or otherwise, to influence or affect the people in any way. In the meantime the most devout of the people were earnestly praying to know the cause of the Lord's delay and why they had been disappointed; and when the time came for these pious souls to rise and speak, they would express the very thoughts with which the two young men were sent to them; so that the silent presence of these two enabled them to become a medium through which the mind current from the cause side could flow, be clothed upon by magnetic life, and thus act upon the sense consciousness of the whole audience there gathered.

So remarkable was this manifestation, that, on the day the young men arrived, the leader of the camp, materialistic as he was, preached a sermon on psychology, one hour and a half long, and for the three succeeding days during which they remained, the leader could talk of nothing but the psychic influence these young men were wielding over his people, warning them against it; and yet, although the young men made no attempt to speak during the meetings, the people as soon as they were dismissed, would gather around them, asking questions. This was a physical demonstration of what we are trying to express; namely, that he who is sufficiently unfolded to receive the thought, the Logos, the discourse of the God of the universe, becomes, so to

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speak, a telegraphic instrument, or a mind organ in the brain of the human family, to put into form the spirit thought, and to impregnate the inner consciousness of the race.

These advanced truths have been coming to the world since 1870,—not but what divine truths have been communicated to the mind of the race at all times, but we now refer to the ultimate truths that are influencing the minds of the people at the present time; and did we not know the law, we should say, as we pick up each new magazine and book on advanced thought and read therein the thoughts we expressed many years ago, that the editors and authors were students of our thought; but not necessarily so,—they may have received their thoughts directly from the invisible and unknown source. Therefore, they are their thoughts, even though they may have been received through the advanced soul through whose organism the thoughts had been formed and sent into the world.

Consequently, no one should feel, as inspirations take form in his mind and thoughts come that thrill his organism and create ecstasy of mind, that the thoughts are being lost, for even though he is not able to voice them to the public, or to print and give them to the world, yet the work is being accomplished and the world is receiving the thoughts, for they are, like the Spirit, immortal, and cannot die; and, like the Spirit, they cannot be rejected. Their acceptance may and will be postponed until the people are ready to receive them. When thoughts come to you from the Spirit, know this,—if you will think them and put them on paper, the work will be done, the world will receive them, even though you burn the paper afterwards. If you are called by the Spirit to publish the thoughts, well; you will thereby become a witness. We have long since learned to be anxious for nothing. The work, from the fountains of life from which we live, is moving on, and no man or number of men can turn it back or hinder it.

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QUOD ERAT DEMONSTRANDUM.

The life of the Universe, when studied under the searching analysis of Occult Science, is resolved into a simple binomial equation; that is, into two reciprocal and equal primary principles,—the positive and negative polar principles which form the basis of all life and order in the Cosmos. In action these principles balance exactly; in scope and utilitarian value as creative adjuncts, they are upon a literal parity, and their junction in the Macrocosm at large, produces that fundamental stability upon which the whole cosmographic economy rests.

To be technically explicit, principles are laws in the abstract, that is, in the integral; in other words, laws are tributary ramifications of principles. Occult Science teaches that polar principles differentiate into laws of specific calibre to sustain specific departments of Creation; hence polar principles are generic to the Universe as a whole, while polar laws are specific to the specific parts.

But just here an intricate distinction must be made by those who desire to be ethically accurate in their understanding of the Occult Logos, and to adhere to the literal significance of terms. According to the Masters of Wisdom, polar principles are not polar fluids *per se*, but the mode of action of these fluids in the foundation work of the Cosmos as an integrated whole. Thus, in succinct language, the equilibrium produced by the reciprocity of the positive and negative principles—i. e., vibrations—forms the vibratory bed-rock of the Universe,—those complemental primordial vibrations, which, by their immutability, maintain immobility in the ether at large, and secure its intrinsic integrity by insuring to it an adequate and

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uniform polar flux. Without this stability in the fundamental polar flux, ether would degenerate as atmospheric air degenerates, the efflorescence of organic effluvia from the myriad orbs coursing through it would soon contaminate it.

Hence, not the cosmic ether, but the pristine vibration which perpetually pristines it, is immobile—but immobile only pending the duration of the Cosmos, for whose foundation it was specifically designed by the Creative Deities.

Polar laws, by the same reasoning, are tributary modes of vibration, modes incidental to the various departments of the Sidereal mechanism in which they operate, and whose duration is correspondingly determined by the duration of the Sidereal orbs. But these laws reduce neither the scope nor the compass of polar principles; their specific action subtracts nothing from the volume of polar fluids that Prescient Wisdom has prescribed for basic stability; their vibrations being minor and collateral, rest upon the basic vibration for support as the superstructure of a building rests upon its foundation walls, but derive specific power from a floating surplus of polar fluids, an inexhaustible interastral reserve which floods the cosmical spaces continually, from fluidic reservoirs exterior to the cosmographic arena.

In addition to this broadcast reserve-volume, the fluids gravitate into vast seas in orbital territories. These seas lie immediately in the orbits of the orbs, and at regular intervals the orbs pass through them—in the case of the Earth, this occurs once every winter, when the planet is specifically recharged for the ensuing prolific seasons. Moreover, the momentum of the orbs draws suctionally upon the broadcast volume which follows in their trend, just as foam follows in the wake of a ship, while their rotatory motion creates maelstrom-like eddies about the atmospheric poles, into which the potential fluids are incessantly drawn, virilizing both the orbs and their atmospheres.

Do these fluidic vortices create disturbance in the atmospheres of the orbs? They do, but only in their upper strata, because the fluids are too subliminal to precipitate in volume

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unless stringent demands are made upon them, as, for instance, in the electric storms incidental to our summers; at all times, however, there is a steady diffusion downward to virilize the life of the planet. In these upper strata, above the area of humidities, where the air merges imperceptibly into cosmical ether, any preponderance of polar fluids culminates in electric rain; showers of electric sparks are as frequent at these high altitudes as are showers of raindrops here, while winds and breezes create a sparkle in the air similar to the phosphorescence sometimes seen in ocean surf.

It may be asked, If the virile fluid abounds most at the poles, why are the polar regions frigid and sterile? Because the poles are respectively positive and negative and absorb respectively positive and negative streams of the virile element, and since these fluids are thermal and prolific only in fusion, the polar regions are frigid and sterile because they lack complemental fusion; at the equator the fusion of the complemental streams is complete and the globe essentially luxuriant; the same is relatively true of intermediate latitudes, entirely distinct from the scale of temperatures produced by the sun.

Any fluctuation in the volume of these polar supplies, beyond that mathematically predetermined by Prescient Wisdom as the gauge of the planets productiveness, would produce a corresponding fluctuation in its orbital movement and engender erraticity in its pace, causing it to roll and plunge as a laboring ship rolls and plunges in a storm—not because of any turbulence such fluctuation would create in the path of the planet, but because of vacillation in the motive power—that is, in the dynamic impacts of polar energy which govern its advance; for, just as two streams of water or two currents of air rushing violently together from opposite directions, will cause a ball lying at their point of junction to leap upward, so these polar streams striking the planet dynamically from opposite directions, cause it to leap forward, and their incessant impacts sustain its momentum.

Paul Avenel.

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NEW PRACTICAL METHODS.

(VIII.)

In the two preceding articles of this series we brought to the attention of the student, the necessity of the conservation of the seed as a means of developing and strengthening the body and mind, and endeavored to give some idea of the mental condition requisite for obtaining the desired results. In the effort to impress these truths upon the public mind, we meet with a few adversaries who might be called learned individuals, and are so esteemed, but who, in reality, know nothing but that which pertains to the particular line or rut in which they have run through life, notwithstanding the fact that they pretend to know almost anything you ask them. These people will tell you that the seed, when once gathered in the body, must be thrown off or it will produce diseased states and all kinds of imaginary conditions. We had thought that this class of men had been so put to shame by the light that has come to the world on this subject during the past fifteen years, that their objections had been silenced along these lines. But a letter just received from a student of the Esoteric thought reveals the fact that there are yet among us those who close their eyes to everything but that which serves their immediate desires. The following extract is from this letter: "In regard to the seminal fluid being able to be absorbed into the system after once being manufactured—is this a theory and only a belief of yours, or do you have absolute knowledge that this is possible? There are many who maintain that it is not possible. T. V. Gifford, M. D., Kokomo, Ind., thought he proved to me conclusively that, if it

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did not escape by unconscious emission, nature would be compelled to eliminate it from the vesicles by burning it out with fever or by other diseased processes. Dr. Shelton says that, after once having been manufactured, it cannot again enter into the circulation or in any wise be used for the body. When Mrs. Helen Wilmans said there would be neither marrying nor giving in marriage, she thought we would then be evolved to so high a plane in nature, that the energies of the body would no more be wasted in the manufacture of this product. There are many eminent scientists who take this position."

We reply to the question raised by our correspondent by saying that, even if our teachings had been the first advent into the world of this idea of the conservation of the seed, which it is not by thousands of years, our own experience in teaching this thought for the past fifteen years is positive proof of the correctness of the theory. There can be found many hundreds, if not thousands, of people in America who are conserving and transmuting the seed as it is generated in the body, and who are gaining the desired results. If we needed testimonials on this subject, it would be very easy to obtain them, but we do not feel that they are necessary. Those who will take the trouble to read the history of attainment of occult and other powers by the ancients, will not only find evidences that the conservation of the seed was practiced by the Egyptians, but that the beginning of the practice even antedates history and is lost in the dim past. There are evidences that the patriarchs, during the earliest period of Biblical history, lived that life, conserving all the seed generated in the body until they desired to marry and produce offspring. We read in connection with the genealogy of these men of the earliest historical times, that it was an ordinary thing for a man to live a hundred years before he began to rear a family. We are told that Methuselah lived one hundred and eighty years before he begat

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his first offspring. History does not positively assert that they did conserve the seed during all that time, but it is a very strong inference.

All members of mystic orders in the early days of Egypt's glory, and in the time of Buddha (when I say "mystic orders" I mean those worthy of the name mystic; there were magic workers who lived the most base and sensuous lives), who attained real powers, attained them through the conservation of the seed. We quote the following from The Gospel of Buddha:—

"The bhikshus came to the Blessed One and asked him:

'O Tathagata, our Lord and Master, what conduct toward woman do you prescribe for the shramanas who have left the world?'

And the Blessed One said:

'Guard against looking on a woman.

If you see a woman, let it be as though you saw her not, and have no conversation with her.

If, after all, you must speak with her, let it be with a pure heart, and think to yourself, "I as a shramana will live in this sinful world as the spotless leaf of the lotus, unsoiled by the mud in which it grows."

If the woman be old, regard her as your mother, if young, as your sister, if very young, as your child.

The shramana who looks at a woman as a woman, or touches her as a woman has broken his vow and is no longer a disciple of the Shakyamuni.

The power of lust is great with men, and is to be feared withal; take then the bow of earnest perseverance, and the sharp arrow-points of wisdom.

Cover your head with the helmet of right thought, and fight with fixed resolve against the five desires.

Lust beclouds a man's heart, when it is confused with woman's beauty, and the mind is dazed.

Better far with red-hot irons bore out both your eyes, than

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encourage in yourselves sensual thoughts, or look upon a woman's form with lustful desires.

Better fall into the fierce tiger's mouth, or under the sharp knife of the executioner, than to dwell with a woman and excite in yourself lustful thoughts.

A woman of the world is anxious to exhibit her form and shape, whether walking, standing, sitting, or sleeping. Even when represented as a picture, she desires to captivate with the charms of her beauty, and thus to rob men of their steadfast heart!

How then ought you to guard yourselves?

By regarding her tears and smiles as enemies, her stooping form, her hanging arms, and all her disentangled hair as toils designed to entrap man's heart.

Therefore, I say, restrain the heart, give it no unbridled license.'"

Some may argue that what has been said does not take hold of the real point after all, but those who wish to know more concerning the practice of the followers of Buddha, can investigate the teachings of the Swamis who are now lecturing here in America, and they will find that their instructions are identical with ours in this particular. The Swamis will also inform you that their sacred books enjoin the conservation of the seed upon all neophytes. These teachings were not only held and carried out by the mystics and Orientals, but at the beginning of the Christian era, the ministers of the Gospel were supposed to live a strictly continent life and to conserve all the seed generated in the body for the use of the mind and body. Christ taught this, and the early fathers lived and preached it, but the Protestant ministers have left this important feature out of their doctrine. The Catholic priests still hold to it, however, and I have been informed by men who had studied for the ministry in the Catholic church and failed, that they failed simply because they were unable, within the limit of time they had for trial, to overcome

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the waste of the seed, and for that reason and that alone, they were rejected as priests.

Here we have an array of evidence, or at least suggestions by which you may obtain an array of evidence, beginning with the history of mankind and continuing down to the present time, showing the stability of the position we have taken during the last fifteen years, and proving, in so far as it can be proved by experience, that it is possible, and that it is a law that, if the seed be retained in the body, it will be transmuted and carried up into the organism to vitalize the brain, illumine the inner consciousness—in short, that it will bring all the results we have heretofore claimed for it. At the present time there is no truly learned man who does not admit the position we take. There are, no doubt, old fossils among us who refuse to think beyond their fathers' and grandfathers' experiences, and those who are so thoroughly attached to their own sensual desires that they oppose the regenerate life, pretending to be very wise and learned in regard to these subjects; but the truly thoughtful man need not depend either upon the experiences of the past or the experiences of those around him who are living the regenerate life, for he can obtain the knowledge for himself. By trying the experiment he will receive benefits from the very beginning; and as long as benefits are accruing from a course of action, it is reasonably safe to pursue it.

It is true that a man whose life forces are very active and who suddenly stops all waste of the seed, will for a month or so feel a stupor, a sleepy heaviness, come over him; but this arises from a superabundance of vitality—that, is more vitality than is being used. In a former article we referred to the stupor and will here add that, in order to avoid this, it will be necessary for you to act from the positive standpoint; that is, to take absolute control of your feelings by the mind and will.

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In the first place, remember that, if your conservation is sufficient to bring about this condition, your actual need of sleep will be reduced to one-half the amount you formerly required. Therefore it will be necessary to keep your mind occupied, your body active, until late at night; and when you lie down to sleep, centralize all the power of the brain and especially of the inner consciousness upon maintaining a continued consciousnes during the sleeping hours. Some of you will be able to accomplish this from the start; others will fail many times; but usually failure in maintaining consciousness and in overcoming the intensely sleepy condition, results in a loss of the life fluids, for we are prepared to say that there are invisible semi-intelligent beings who psychologise the mind and throw upon the body that sleepy state in order to produce loss of life—the lower order of elementals feed upon the waste life of the race. Therefore the evident necessity of overcoming this terrible stupor; and each individual must discover for himself the means of accomplishing the result.

Again, when you lie down at night you must charge your mind to waken as soon as day breaks, or to rise as soon as you awaken at any time. Upon awakening do not wait to think about anything, but bound out of bed, throw off your night clothes, wet a woolen cloth in water the temperature of your room, rub the body with it, taking first the front of the body down to the limbs, rubbing it dry and warm with a towel before commencing on the back; then proceed with the back in like manner; then one limb at a time, drying each part thoroughly before wetting another. Now dress yourself, putting your will into every movement, go out doors, take a rapid walk, inhaling the morning air fully and deeply; reject all abnormal and unpleasant thoughts and feelings, turn your attention toward the fullness of life, animation, and vigor that is in all nature around you. Put your mind upon inhaling and filling the body with

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that energy and mind power. After a few trials of this kind you will find that you can draw in and so fill your body and mind with energy and vitality, that the stupor will have no influence over you.

I have known men who, in order to succeed at all, found it necessary to sit up and study or think until the stupor became so great that they would feel as if they were falling out of their chair, when they would jump up and either go to the stable for a horse and ride rapidly for an hour, or walk or run with vigor and energy until that condition was entirely overcome. Then they would return to their room and rest. Sometimes it was necessary to repeat this two or three times during the night. But if a man goes at this with a will and carries out to the extreme the above experiment, it will not be necessary to continue very long—two or three nights will be sufficient to conquer the condition, although it may return the next month, but with less power. When this victory is thorough, the antithesis of stupor will be experienced,—you will have clearness of mind, vivacity of body, and an energy never before experienced.

"When we cannot see our way,
Let us trust and still obey;
He who bids us forward go
Cannot fail the way to show.
Though the sea be deep and wide,
Though a passage seem denied,
Fearless let us still proceed,
Since the Lord vouchsafes to lead."

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UNIVERSITY OF CALIFORNIA

The Charge to Taurus.

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan. which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.

Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my New Name.

He that hath an ear, let him hear what the Spirit saith unto the churches."

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TAURUS.

Violet—G Minor.

The supreme function of life, the problem of existence, confronts us as we turn to a consideration of the sign Taurus, the function of Transmutation,—of "changing across" from one nature to another: "behold, I have set before thee an open door, and no man can shut it." And we are not simply to cross that threshold—not *to go* across, but *to change* across; it is *trans-mutation* into what is within the sacred portal which has been opened to us by the Christ, the Holy One who holds the Key of David, who has opened that which no man can close. Without are suffering and death; within, life eternal and joy unending. "I am the door: by me if any man enter in, he shall be saved:" truly, our Christ is the Pisces Savior, the Savior of the physical body, and physical immortality is to be gained only by entering in at the Door. He also tells us that, instead of entering by the Door, it is possible to climb up "some other way" and so meet destruction instead of salvation.

Grant us wisdom, O Lord Christ, that we may not deny thy name, that we be not found among the "thieves and robbers," among those who "say they are Jews, and are not, but do lie;" save us from the great temptation "which shall come upon all the world, to try them that dwell upon the Earth," from the unholy fires, which, even now, are being kindled among the children of men by the prostitution of that divinest of principles Transmutation. Try us, O Christ, reveal the hidden things of the heart, that there be no remaining link binding us to any thing of earth, and so, every tie having been severed which links to form, we will rise into the Formless, where alone thou canst write upon us thy New Name—even the name of THE FOUR; where alone are to be found the holy fires of thy baptism, whose fierce burnings will change us into thy likeness, will transmute the corporeal into the spiritual.

Throughout the Scriptures there runs, as a line of divine fire burning its way through all else, the conception of the FORMLESS: "God is Spirit: and they that worship him must worship him in spirit and in truth;" "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." The mission of Jesus, the Christ, was to bring to Earth a new principle of Transmutation, a higher and more potent order of fire than had before touched the planet; and only by casting away from itself, stripping itself of, everything of earth, all (every person and thing) belonging to the world of form, and going forth alone into the Formless, is the soul able to receive that supreme inflatus. By means of absolute insulation from all else, it is to become one with Truth, Power, Love, which bears it ever upward, until in the very presence of the Throne, it receives the New Name, the Name of The Four, its being is merged into the Four, who, "in the midst of the Throne, and round about the Throne," "rest not day and night," for the principle of "pure force" has seized upon the organism, and a fire, fiercer than Earth has known, transmutes the material into the spiritual, with wonderful rapidity changing the physical body into a spiritual one; the Four, the One, have become a pillar in the Temple of God, and will "go no more out."

But as these fires of an unknown potency draw near to Earth, so, in like proportion, there rolls in an unholy fire of a new and terrible power; and as the Christ-fires are to transmute the physical body into a state of immortality, so the great trial referred to in the Charge to Taurus, the unholy flame of sex that is now being everywhere so rapidly kindled, will be the scourge to destroy, to consume, the bodies of men. But the promise is, O thou divine Principle of Christly Transmutation, that these false ones shall be made to come and worship before thy feet, and to know that He has loved thee.

It is unnecessary to do more than call attention to the fact that the color violet is always associated with the Principle of Transmutation, which vibrates to the key of G minor.

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COMMUNING WITH GOD.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. I. John III. 2, 3.

First: We are to recognize and rejoice in the fact that we are now the sons of God; that we are endowed potentially with the deific nature and the attributes of the Father.

Second: Although it is not yet evident what we shall be, yet we know, from this nature latent within us, that when He appears or is made manifest to us, his nature will be also manifest in us, and we shall be like Him, because we shall see and know Him as He is, through the realization of his nature in ourselves. Nothing but the deific nature within us could see and know the true nature of God; and nothing but the direct truth and vision of God can awaken and call forth our latent deific powers to normal activity and supremacy. The true or experimental knowledge of God is life eternal.

Third: If we embrace this hope or expectation of seeing the Father as He is—not as we have conceived Him to be or as He has been taught to us, but as He will reveal himself unto us—we shall turn our whole attention, thought, and desire to the purifying of our minds and hearts from every motive, every consideration, but the one supreme desire for and thought of this direct vision and touch of God.

The pure in heart—that is, the undivided in heart—shall see God. While other thoughts and desires occupy our minds and hearts, our attention cannot be wholly centered upon Him, and until it is thus centered, it is useless to expect the beatific vision. In order to acquire this control of attention and desire, so that at will we may concentrate our minds on God and

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receive (as we may do) direct inspiration and guidance from Him, we should have special seasons set apart for the daily practice of divine communion in prayer and contemplation, however short these seasons may be. Surely everyone can consecrate a few moments each day to this supreme act. One moment of the conscious touch of the Father, morning and evening, is more to the soul and will do more for it than all possible experience in contact with men and things.

In these seasons of retirement with God, we must learn to close the door of sense, shut out the world, call in all wandering thoughts, and fix the mind on God. In the performance of this act, it is of the greatest importance that we lay aside all previously conceived notions of God and theories of life, and bring the activities of the personal ego into absolute stillness before Him, and let Him speak his own word to us as He then most surely will. "The Lord is in his holy temple: let all the earth keep silence before Him." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Be still, and know that I am God."

The Father is always present, and ready to speak and reveal himself to his children, whenever they take the listening, watching, or truly desiring attitude toward Him. All that is required of us, therefore, is the childlike spirit of absolute need of, the absolute dependence upon, and the absolute trust in, Him as our heavenly Father.

It is impossible for us to cultivate and hold this attitude toward Him without opening ourselves to and receiving a corresponding revelation of his being and love to our souls. When withdrawing from the outward to be alone with the Father in the stillness, we should remember that in his all-encompassing love, He is seeking us infinitely more than we are seeking Him, and that He only awaits this opening of our hearts toward Him to reveal himself to and in us. Contemplation of God is the essence of prayer; for in the realization of God, the sense nature is put aside, and the God within, unfettered, takes what it needs.

L. D. N.

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A VIEW OF LIFE.

As we journey along life's pathway, there are times, when weary, sad, and lonely, we ask ourselves the question, Why am I here?—what is the object of my creation? But as we consider the mood which prompted the question, we realize that never have we asked this question while in the enjoyment of loving and being loved—apparently for the reason that, under such circumstances, our very condition was in itself a satisfactory answer; and we feel safe in assuming that the question, Is life worth living? has never involuntarily arisen in the mind of one while in the enjoyment of a requited love.

It is written that "God is Love," as if the faculty of loving and being loved were the distinguishing feature of the Divine Nature. Reasoning upon this assumption we will try to perceive the cause for our being.

We know that a loving heart loves spontaneously; when the heart is filled with love, we pick up a little child, a kitten, a flower, that we may chance to see, and the heart loves it. On the other hand, we perceive that we love that which gives us pleasure. For instance, an artist paints a picture, because he desires to see an ideal appear in color; and, in proportion as the picture comes up to his ideal, he loves it. Or he builds for himself a home, and in proportion as it meets his requirements, he loves that home. Or he begets a child—it is assumed, of course, that he will love it, but we know that, aside from parental solicitude, the fullness of his love is measured by the responsive love of the child. And it is in this reciprocal love that the father finds his joy. All this indicates that love seeks an object, and primarily (if not always) one capable of

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reciprocation; or, in other words, love always seeks love. Hence we reason that the Intelligence which created man, did so in order that he might love his creature and be loved by him.

Love, then, is both the cause and the object of life; and we may safely say that it is for this reason that, in proportion to its fullness, those who love and are loved, are satisfied with living. And, indeed, this appears to have been recognized of old, for when the Nazarene was questioned as to man's most dutiful action, his answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, . . . and thy neighbor as thyself." And this he gave them, not simply as his own conclusions, but as the teachings of the greatest minds of all the past. Another tells us that a man cannot hate his fellow and at the same time love God; in other words, love and hate cannot dwell together in the same heart. In following this line of thought, we feel safe in assuming that the object of man's creation is love,—a reciprocal love.

Since love is the object of man's creation, we are at once led to consider its attendant consequences; and as we look over past years we perceive that love has always been the cause of joy. It is true that the selfish desires and hopes which later sprang up in the heart possessed by love—benumbing or killing it—have destroyed our joy, and resulted in misery and anguish, as those desires were unfulfilled (or even when fulfilled) and the hopes blighted; but by these very comparisons, we know that the result of a reciprocal love is joy. Here, then, we reach two conclusions,—first, that love is the object of our being; and, second, that its intended result is joy.

There arises yet another question relative to the provision which Creative Love has made for its object,—man. We are informed by a great mind of the past that "the earth hath he (God) given into the hands of men." This corresponds to

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the thought that man was given the earth as a home, and all things upon it, to subdue and to possess,—he shall dominate it and them, making all tributary to himself, for the abode and sustenance of his physical body. We recognize the fact that the idea of physical immortality is ignored by the Eastern religions, which look forward to the time when Karma shall have been worked out and incarnation no longer necessary; *we* look for the time when, by faithfully applying ourselves to the lessons of life, we shall know the laws of our physical being so fully that, coming into harmony with them, we shall be enabled to live forever,—not in heaven, but on Earth. We say live forever, because a life of joy, attained through knowing and loving, is worth living. Consequently, we do not look with desire for the time when we shall leave this flesh behind for the last time, but when we shall keep it and live forever on this Earth. Not but what, in the æons to come, we shall have become more and more refined, or even spiritualized, both the Earth and its inhabitants, but yet this Earth and this body will be our permanent home.

All this, however, gives rise to two further questions, big with import, since they seem to antagonize the foregoing. The first is, Why do we find, throughout the Bible and in the writings and teachings of all mystics, that positions of authority and great riches, are condemned? The reason is this: Man, not having yet learned the object of life,—love,—seeks, notwithstanding, its result,—joy. In the possession of wealth and authority he finds a pleasurable excitement wherewith he tries to satisfy himself; but, because the joy of living is sought where it cannot be found, or, if found in a measure, cannot be retained, these things, good in themselves, are condemned by those who know that they will not answer the purpose for which they are sought, and that those who are seeking permanent joy, must, until it is found, turn from them.

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The second question is this: Since to love and to be loved is the object of man's existence, why do we find the love of man for woman and of woman for man so universally decried by these same teachers? The answer to this question is evidently the same as that to the previous one. We know that but little of living is thus experienced, but rather intensified desire, blighted hopes, despair, disappointment, jealousies, and murders; that the whole list of the evils which spring from man's heart constitute the bulk of the result of such love, and all this for the lack of knowledge how, and ability to love aright, which lack is being supplied by the experiences of life through which man is now passing; for it is evident that the great lesson which life would teach, is that man learn to love.

It is manifestly for these reasons that all these things—good in themselves if understood and rightly used—are so universally condemned by the wise ones of old, who, condemning the misdirection of effort on the part of man, have tried to lead him to perceive the truth, that they who—even by a past of misdirected effort—have developed sufficient capacity, may enter into their inheritance of universal dominance, unlimited riches, and unending joy. Phebe Hart.

Unto each man his handiwork, unto each his crown,
The just Fate gives;
Whoso takes the world's life on him and his own lays down,
He, dying so, lives.

Swinburne.

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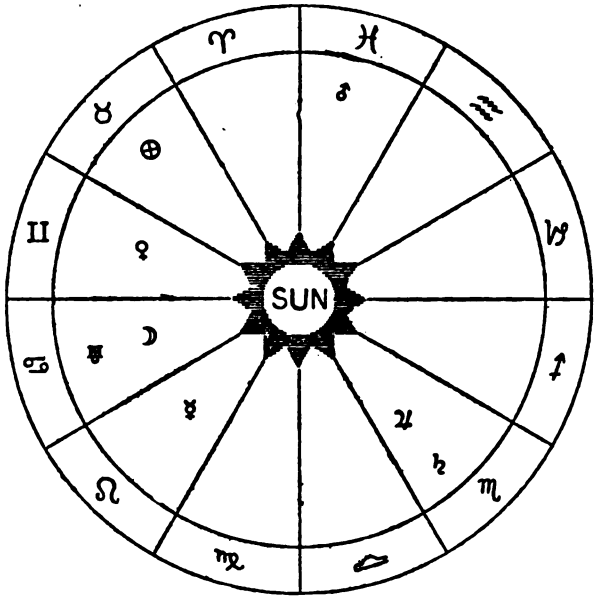
ULYSSES S. GRANT.

Among the more distinguished citizens of the United States, perhaps no one has more fittingly represented the Sign of Taurus, than Ulysses S. Grant.

Ulysses S. Grant. Nat. April 27, 1822.



Earth	(⊕)	in	Zodiacal	Sign	of	Taurus	(♉).
Moon	(☽)	"	"	"	"	Cancer	(♋).
Uranus	(♅)	"	"	"	"	Cancer	(♋).
Saturn	(♄)	"	"	"	"	Scorpio	(♏).
Jupiter	(♃)	"	"	"	"	Scorpio	(♏).
Mars	(♂)	"	"	"	"	Pisces	(♓).
Venus	(♀)	"	"	"	"	Gemini	(♊).
Mercury	(☿)	"	"	"	"	Leo	(♌).

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ELEMENTS.		TRINITIES.	
Fire,	One.	Intellectual,	Two.
Earth,	One.	Domestic,	Three.
Air,	One.	Creative,	Two.
Water,	Five.	Serving,	One.

Born April 27, 1822, the Earth was in the Sign of Taurus, and the Moon in that of Cancer. The Bull and the Crab, therefore, symbolized the foundation of his human thought and action. Thereby great natural but somewhat hidden persistency joined extreme sensitiveness in his personality, and so he was often an enigma. Boldness and timidness were united in an unusual degree. Thus did the Earth and Moon portray his basic proclivities.

In a metaphysical sense Uranus in Cancer caused a peculiar combination of thought regarding the home, needing the finer feminine ameliorations to harmonize it into the best practical results. In the true wifely mating which Mrs. Grant furnished, this development occurred, and greatly aided in the rounding out of his character in the years of great responsibility which eventually devolved upon him.

While he looked out upon life from the standpoint of the earthy Sign Taurus, his action was largely guided progressively by the Watery Triplicity formed by the Moon and Uranus in Cancer (the head of that Triplicity), Jupiter and Saturn in Scorpio and Mars in Pisces. They created a triune force of unusual power. It was sensitive and coalescing to his fellow men, combined with a will power that was not only indomitable, but full of a dual psychic wisdom that naught could thwart, and finding expression, under provocation, in a Piscean restlessness that was irresistible. How the historic days from 1861 to 1865 proved this! And yet as a General or a President he was always the true Taurus, at the head of affairs by the

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power of his own occult personality. Naturally did silence oftentimes become golden unto him.

With Venus in Gemini, the door of expression was ideally opened unto him, and when aroused terseness prevailed with wondrous force, as when he exclaimed, "*Let us have peace*!" As chief magistrate of our nation his messages were not only terse but clear and versatile in their expression, voicing that strong innate nature so well endowed.

Mercury—as a Messenger of the Gods—being in the Sign Leo, strengthened his heart power physically, emotionally, and illuminatingly, and thus broadened in every way his comprehension. Co-operating with his earthy base in Taurus, it furnished him with the Bull and Lion *as a pair of invincibles*, that, in the great war drama in which the nation called him to lead, found ample expression. Whether in the midst of the smoke of battle or at that historic conference at Appomattox, he showed that, in a marked sense, he possessed a measure of

"The infinite patience of the Eternal Mind."

When combined with the serpent principle, which Saturn and Jupiter in Scorpio furnished, he was indeed unique in an interior power which often puzzled his comrades. In the calm quietude of his own soul he gathered this power, and it grew with him as he assumed larger and larger duties.

He was a good type of the Tribe of Asher, of whom it was said: "His bread shall be fat and he shall yield royal dainties." By virtue of his Taurus supremacy at the most critical period of his country's history, our nation's bread was made possible, and the "royal dainties" of freedom and prosperity were preserved unto a reunited country! And how pathetically did he retire to Mt. McGregor when his duties as General and President were all accomplished, and, with a fatal disease gnawing at his vitality, pen those memoirs that have enabled his family

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to have their bread fat and partake of the royal dainties which his unselfish devotion furnished!

In the ancient days when the Rameses ruled Egypt, and that nation was the ruler of the world, our planet was passing through the Sign Taurus. The occult then ruled. The Zodiac told its truthful story to the learned Egyptians. That nation stood as the representative of the Sign of the Bull. The occultism of that time hath hidden much which shall yet be revealed. Into our modern days came this modern Rameses, who was invincible for a more sacred cause than either of these Egyptian Conquerors. So doth history repeat itself in spiral revolutions, bringing the later days into the nobler atmosphere of a broader civilization.

As students of Solar Biology we may indeed be thankful that the affirmations as shown in the Zodiacal Circle of General Grant were so clearly demonstrated to be true in his life and great accomplishments. As we think of him now, we may all adopt the language of one of our modern American poets:—

"Smile then Ulysses! Though thy Troy hath ended,
Tho' all thy life's long Odyssey is done,
By Lincoln and the Martyr hosts attended,
Columbia kneels before her Soldier Son."

—Libra.

THE INFINITE ETHER.

It is believed by many that the existence of an infinite ether, which fills all space and permeates all matter in an unbroken continuity, is merely a supposition of science. This, however, is an error. According to the highest scientific authority no man can to-day dispute the existence of this ether, any more than he can dispute the existence of air.

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The ether has been the field of much study and much is known concerning it. In fact, physical science to-day declares concerning it:

First. That it is infinite.

"A perfect, continuous, subtle, incomprehensible substance, pervading all space."—Scientific definition.

Second. That it is omnipresent.

This is the first essential attribute of this medium and will be found everywhere recognized by science and mathematically proved.

Third. That it is omnipotent.

"We have now to try to realize the idea of a perfectly continuous, subtle, incompressible substance pervading all space and penetrating between the molecules of all ordinary matter which are imbedded in it and connected with one another by its means. And we must regard it as the one universal medium by which all the actions between bodies are carried on."—Professor Lodge. Lecture on Ether.

"Electricity has been thought to be a form of energy. It has been shown to be a form of ether."—Professor Lodge. "Modern Views of Electricity."

"We are ever in the presence of an infinite and eternal energy from which all things proceed."—Herbert Spencer.

Fourth. That it is omniscient.

"Can we resist the conclusion that all motion is thought? Not that contradiction in terms, unconscious thought, but living thought; that all nature is the language of one in whom we live and move and have our being?"—Professor Fitzgerald, Dublin University, in a lecture on Electro-Magnetic Radiation.

"Everything that is, is thought."—Amiel.

"Matter comes out rather as a precipitate in the universal ether, determined by a mathematical necessity. The fountain-head of being and action is pure volition."—Dr. Macvickar.

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Fifth. That it is eternal.

It is possible to imagine that planets and suns and stellar systems should disintegrate and disappear. But it is impossible to imagine that the substance filling all space should destroy itself or go elsewhere.

The parallel between the religious conception of God and the scientific knowledge of the ether is, however, even more complete.

St. Paul says: "In Him we live and move and have our being."

Professor Lodge says: "We are to regard ourselves as living immersed in an infinite, all-permeating ocean of perfect incompressible liquid (or fluid), as fish live in the sea."

St. John says: "God is light." "In Him was life, and the life was the light of man."

* * * * *

This parallelism in quotations, religious and scientific, might be continued indefinitely. It may thus be taken as obvious, and effortlessly so, that physical science has established the existence of a something—a something which is entirely its own discovery, which is infinite, omnipresent, omnipotent, omniscient and eternal. It is unnecessary to say that this coincides with the religious definition of the Divine Creator except in one respect. St. John says: "God is love." The whole Christian message is the reiteration and emphasis of this fact. Now if it should appear that physical science has already broken ground in this domain also, it would be fair to expect that the parallel, and not only the parallel, but also the absolute identity between the theological and the scientific positions, may one day become complete. —*Freedom.*

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THE WALL.

Who builds a wall around his earthly wealth
To keep his neighbor out of his domain,
Builds but a prison wall around himself,
And lives locked in by his own greedy gain.

Within the narrow cell which his own pride
Hath built, he sees not nature, man, nor God;
He sees but his own image magnified,
And dreams himself a thing that all men laud.

The common need, he fain would see it not,
But, lo, his own expands so much the more,
And all the burdens of the human lot,
Throng in upon him through the bolted door.

Break down the wall! win freedom by the strife!
So shalt thou walk a king in thine own right.
The planet earth, with all its teeming life,
The heavens peopled too, shall greet thy sight.

Tear down the wall! and when no last stone bars
Thyself and thine away from fellow-man,
So shalt thou be possessor of the stars,
And all is thine, what'er thine eye shall scan.

Clara G. Orton.

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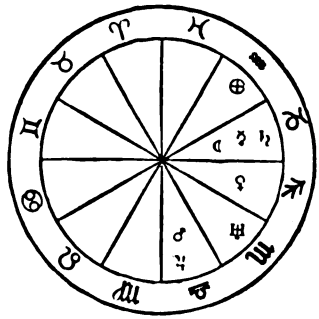
DELINEATION OF CHARACTER.

We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

H. M. Jan. 25, 1857, 11.40 a. m. Great Baddow, Eng.

Trinities.		Triplicities.	
Intellectual,	0.	Airy,	8.
Maternal,	0.	Watery,	1.
Reproductive,	4.	Fiery,	1.
Serving,	4.	Earthy,	8.



RISING SIGN—♉.

At the time of your birth the earth was in that nervous sign Aquarius. The planetary positions were quite harmonious. You are, however, polarized backwards, the moon being in Capricorn, the head of your trinity; although this is somewhat relieved by Saturn and Mercury posited in the same sign. Jupiter and Mars in the sign Libra would, if you have had proper surroundings and instructions in early life, give you fine perceptive organs and unusual abilities as a trader or speculator and in all departments of business where keen and accurate foresight is needed. This is allied more to the material interests of the world through the rising sign Taurus,—a fact which also gives you great physical endurance. If you were an American, I should say you would make a successful politician. Taking everything into consideration, you are a very fortunate man, and life to you will not be the hard struggle that it is to many. Uranus in Scorpio inclines you strongly toward the regenerate life, but if the habits are turned in opposite channels, it will give its influence in that direction. Saturn gives you fine business ideas and plans, wherein you would be successful. Venus in Sagittarius renders you elegant and artistic in whatever you do. If you wish to reach the high goal of spiritual attainments, your text for continual thought and study should be the words, "God is love." Put an interrogation point after them, and study them for the rest of your life.

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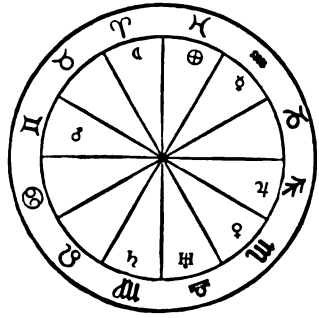
P. V. B. March 17, 1847. Devonshire, England.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	2.	AIRY,	3.
MATERNAL,	1.	WATERY,	2.
REPRODUCTIVE,	3.	FIERY,	2.
SERVING,	2.	EARTHY,	1.



Not having the hour of your birth, there is uncertainty in regard to the position of the moon; we judge, however, that it was in the sign Aries, in which case your innate nature and polarization are harmonious, producing a clear head and good mind, practical business tendencies and excellent intuitions. The positions of Uranus and Saturn are such that, unless you have crushed it out, your peculiar nature causes you to dream or have visions of every important event that takes place in your life; but as these qualities come from the positions of the two highest planets, they are very sensitive and probably have been crushed out, so that you foresee only that which is exceedingly important. Nature intended you to be governed by the invisible and spiritual causation lying next beyond the physical world; and even now, although they may have been driven away, if you would give special attention to and court those dreams and visions, they might return. The position of Jupiter in Sagittarius is strong, giving you ideas of accomplishing great things, and if your perceptions and intuitions, together with the visions normal to your nature, were carefully heeded and followed, you would succeed in the accomplishment of that which would be important to the world. Mars in Gemini, however, makes you quick to speak, and you often offend your best friends by unnecessarily harsh and cutting words. This is greatly accentuated by Venus in Scorpio, an inharmonious position relative to Mars, but quite harmonious in relation to the basic principles of your nature, so that probably your domestic life has been comparatively harmonious, although Mercury in Aquarius militates somewhat against harmony in that direction. If you would live the regenerate life, which would probably cause you a great struggle, you could reach high spiritual attainments.

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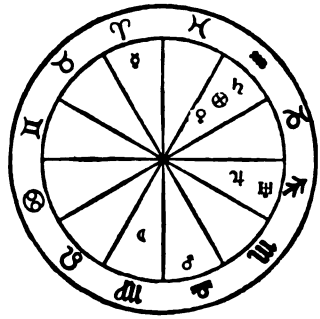
E. S. P. Jan. 22, 1859, 6.30 a. m. Bethlehem, Pa.

TRINITIES.		TRIPLICITY.	
INTELLECTUAL,	1.	AIRY.	4.
MATERNAL,	1.	WATERY.	0.
REPRODUCTIVE,	3.	FIERY,	8.
SERVING,	8.	EARTHY,	1.



RISING SIGN—♑.

At the time of your birth the Earth, Saturn, and Venus were in the sign Aquarius, which governs the nerves. Saturn gives you love of the sciences; Venus of the fine arts. You are of a very nervous temperament, but your Capricorn body (rising sign) helps you out in this particular, so that your nervousness is of the mind rather than of the body, and makes you liable to go to extremes. Your body sign militates somewhat against giving due attention to the minutiæ of the affairs of life, and produces a peculiar combination—one hard to define, or to forecast as to how it may find expression. Uranus and Jupiter—both in Sagittarius, which governs the muscles and motor nerves—cause you to delight in action, and lead toward the sphere of an actor, an influence which is overbalanced by that of the mystic planet Uranus in the mystic sign Sagittarius, inclining to the spiritual and occult. Mars in Libra is your adversary, as it disturbs your perceptions and tends a little toward the erratic, unless carefully controlled by a well-balanced mind. Mercury in Aries, while it gives a strong brain, yet produces imaginings of a sensuous nature and militates very much against living the regenerate life; or, at least, it makes it more difficult to do so. You should live in a dry climate, or in middle life you might suffer from rheumatism. Anxiety and worry derange your digestive system, while harmonious thought keeps you in good health. If you can maintain quiet harmony, you will overcome the influence of Mars, and your perception as to the right way to go and the proper thing to do, will be very accurate.

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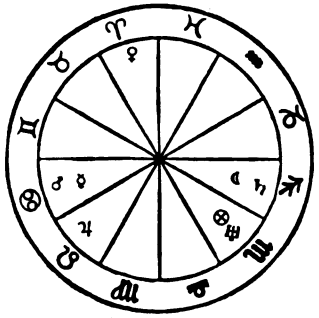
W. E. Oct. 24, 1854, 5.10 a. m. Toronto, Canada.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	1.	AIRY,	0.
MATERNAL,	3.	WATERY,	4.
REPRODUCTIVE,	4.	FIERY	4.
SERVING,	0.	EARTHY,	0.



RISING SIGN—♎.

The basic principles of your nature take in the entire reproductive trinity,—the body, or rising sign, is the head of the trinity, Libra; the earth in the interior sign, Scorpio, and the moon in the expressing sign, Sagittarius. This is a most harmonious combination, as all the forces of your body flow naturally through the innate nature and find expression in the polarity. Are very sensitive, intuitive, and, if you were an investigator of spiritualism, I should say, a a very fine medium. I would, however, advise you to let mediumship alone, for you are a strong medium through which the astral light, as well as the mind currents of those to whom you are negative or passive, can flow and find expression. Uranus in the base or life sign Scorpio, plants in the very inmost of your being, the occult, mystic and spiritual. Saturn, in the sign expressing your basic quality, gives order in words and thoughts, and produces visions, impressions, and intuitions so defined and perfect that they stand out before your mind as pictures. Jupiter in Leo elevates the ideals, and causes you to hold yourself above the common level of humanity; it inclines you to be very generous with your means and to be liberal-minded generally. Mars in its home position, Cancer, and Mercury also in that sign, give harmony to your nature and inspirational ability. Venus in Aries imparts an elegance to your thoughts and ideals, so that, if you were to turn your attention wholly to the study of the mystic and occult, you would become a very successful teacher along those lines, for you have the ability to attract people to you. Avoid impulsiveness, and be a little careful in your expression.

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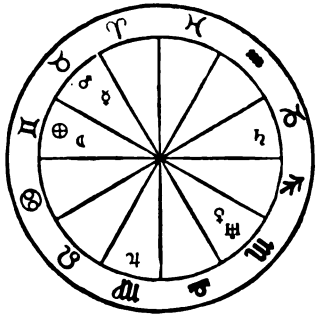
E. H. R. June 2, 1856.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	4.	AIRY,	2.
MATERNAL,	1.	WATERY,	2.
REPRODUCTIVE,	2.	FIERY,	0.
SERVING,	1.	EARTHY,	4.



At the time of your birth the Earth and Moon were both in the sign Gemini, the sign symbolized by the word: in the language of the Bible, "In the beginning was the word," the expression of an idea,—of the intellectual trinity. The dominance of this sign produces a very active mind and body; you must be busy—must be doing something all the time, Uranus in Scorpio allies you directly to the subtile forces of nature, to the study of human life and character. It also gives you a good degree of secretiveness, of power to keep your own counsel and to appear to be that which you choose. Saturn is in a position to give order and good ideas as to the interrelation of things around you. It adapts your mind to attention to large business interests by giving you a great fountain of plans, methods, and practical ideas in regard to business matters. Jupiter in Virgo indicates the presence of fine intuitions, and that they are in the direction of business rather than of spirituality. If you cultivate seasons of quiet, and pay attention to the thoughts that rise within you at the times of your quiet, they will lead you to an abundant success. Mars in Taurus, while it mars your sensations somewhat and makes you at times irritable and even petulant and combative, yet gives you words, good language, and enables you to express the thoughts nearest the people's comprehension and desires, so that your words are attractive. Mercury in Taurus produces great vitality, if the sex nature is kept under control; otherwise it would lead to the opposite condition. If your inclinations were to excess in that direction, Mars would unite with Mercury, which would soon weaken your powers, degrade the fountains of your mentality, confuse your intuitions, and be the cause of many failures in life.

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CORRESPONDENCE.

INDIANAPOLIS, IND. March. 27, 1901.

To the Brethren of The Occult and Biological Journal,

Dear Friends:—The Journal came to-day, and I have just spent a pleasant, profitable hour reading it. I wish it could be read in *every* home in the land. If the people did more of that kind of reading, the world would be better. Poor old World! my heart aches for some of her inhabitants.

Now I wish to speak of Mr. Paul Avenel. May God bless him for ever and ever! I have just finished reading an article written by him for The Journal. It brought back the past to me, and, I presume for the one-hundredth time, I said, God bless Paul Avenel! About six years ago I *began to live*: and about five months after I had entered the new life, I found myself, one Friday morning (I have often heard of "Black Friday," and I think that was my Black Friday) in waters of despair so deep that I did not know what had come over me. Sometimes I would feel that I must give vent in words to my great struggle; then again I would cry as if my heart would break, and so on through the day. I dreaded to retire, but before doing so picked up the "Light of Truth," and sat down to read. The first thing that attracted my eye was an article by Paul Avenel. It was the first of his writings I had seen. Well, I read the article and found *peace* and *rest*. I have forgotten its title, but I *always* read everything I see written by him, for I can never forget that experience. I have never had any such trouble since. Again I say, God bless Paul Avenel and his! I could not resist the impression to write this letter, for I *do* want him to know what he has done for me, and I hope he has done *much* good. May his home in the Higher Life be bright.

(Mrs.) D. A. Williamson.

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ROCK ISLAND, ILL. MARCH, 30, 1901.

To the Editor of Occult and Biological Journal.

Dear Sir:—I believe myself to be an Esoteric student, and, as far as I have understood, have faithfully lived up to its teachings. If I have made many or few mistakes they have not harmed me. I would not take all the gold of this world, if I had to go back to the old condition of mind and body.

Between seven and eight years ago an Esoteric student loaned me some of his journals; afterwards I bought three bound volumes of the Esoteric. Soon after reading the books I dedicated myself to the Holy Spirit Christ. Having been for many years a married woman with a family, I knew that a great struggle and hard work were ahead of me. I kept repeating, "I will be what I will to be! I can be what I will to be!" therefore I conquered, step by step. I never used my will but in two ways: first, in overcoming all things that had a tendency to injure or retard my Spiritual Growth; second, in centralizing my will on different organs of my body for healing purposes. Three months from the time I willfully and determinedly conserved the life germ, a terrible burning heat commenced all through my body,—from the top of my head to the soles of my feet. I bathed and sponged my body as often as I could get time to do so; I sat with my burning feet in cold water; many times walking in the grass wet with dew afforded me great relief. My weight of 175 pounds decreased to 94 pounds. I did not know but that I would be entirely consumed. Transmutation in my case was terrific! I never once thought of giving up, even if I turned to an ash heap. This was my first year's experience.

During the last six years the heat in my body has by degrees grown less, until at last I feel quite comfortable. Soon after the first year's fiery ordeal had past, a Voice from within began to teach me. If I read a book and earnestly wanted to know the author's veiled meaning, the dearly beloved, truthful Voice would tell me in a few perfect sentences or words. O

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Word of God, thou art Wisdom indeed! At this stage of my unfoldment I stopped using my mind or will to work out any problem; I simply desired at heart to know, and this Lover in my Soul always heared and answered. Sometime near the end of the three years, there were quick electric vibrations beginning in the top of my head and passing through my entire body to the toes; and with the vibrations a flash of the most beautiful light I ever saw passed before my eyes.

I most emphatically say to all earnest seekers that, if they will live up to the Esoteric teachings, they will know for themselves. The Holy Spirit is always willing if a man or woman does his or her part. We cannot expect a tree to bring forth perfect fruit when all its life substance is wasted; then why should a sapless person build for him or her self an immortal body, when there is not enough life generated to keep up a crude material body? No: it would be as impossible as for a mechanic to build a house without material.

If any of these experiences will encourage a brother or sister, I shall be very glad. If they are not accepted, I shall feel just the same; I am so happy, so satisfied with everything.

To the Esoteric Publishing Company I would say, "God speed!"

Yours in the Life, Truth, and Way in Christ, Mrs. A.

LOS ANGELES, APRIL 5, 1901.

Editor of Occult and Biological Journal.

Dear Sir:—I would like to tell you of some of my experiences in living the life—it may encourage other readers of the Journal in the battle with the evils of their nature.

Something had to be done, but I found it too great for me to do, so I put myself into the hands of the Holy Spirit—I laid all on the altar; then, after a time, I was tested in every part of my nature. Without desiring to do so, I clung to every thing that I had wished to lay down. In this great struggle I suffered much, but when the battle was too strong for flesh to endure, the trials were all lifted, and I rested. Then into the same round again. At this time I heard of the fire that would

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come upon me if I desired it, and which would continue with me until all habits of evil, or, in other words, inordinate desires, were burned up by this manifestation of the Spirit in my body. I prayed and waited for this; and one evening six years and a half ago, this wonderful fire fell on my body and I was prostrated by it, but so very thankful to have this wonderful nearness of God's presence. From that day to this that wonderful fire has been upon me, and I am tried in every passion and desire of my soul. The Spirit tells me that he cannot give me the gifts of the higher plane until I have endured yet longer, but that, if I can endure to the end of this *purification* by fire, I shall be saved. This fire is burning up every bond that binds me. It came near killing me when in the trials of severing my affection for husband, children, sisters, and friends; not that I have now become an iceberg, but the bondage of love is fast going—the lust is burning up. Any desire getting out of its proper channel is lust. I know by experience that this fire will extinguish sexual love. At first when the fire falls, the desires are quickened fearfully, and many mistakes are made at this turn by not knowing what it means. But even those who do make mistakes, if their consecration is from the soul of the individual, will experience greater progress after the mistake than one who saw how to avoid it—this because of the humiliation. I have no theories—only experience. I am tested each day, and I am daily dying that I may live.

My soul is full of utterance, but personally I do not care whether or not I find a place in your Journal; I do care, however, to obey the Spirit and put forth the effort in behalf of others.

Wishing you success in your work for humanity, I am

Sincerely, Mrs. L. A. Dickens.

BOOK REVIEWS.

EVOLUTION OF THE INDIVIDUAL. By Frank Newland Doud, M. D. This is a little volume of 96 pages, nicely printed and bound. The work gives evidence of the fact that the author has devoted a great deal of thought to the laws of life. As an illustration he takes the growth and development of a child to the mature man and traces the cause of unfoldment to the habit of thought. He

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come upon me if I desired it, and which would continue with me until all habits of evil, or, in other words, inordinate desires, were burned up by this manifestation of the Spirit in my body. I prayed and waited for this; and one evening six years and a half ago, this wonderful fire fell on my body and I was prostrated by it, but so very thankful to have this wonderful nearness of God's presence. From that day to this that wonderful fire has been upon me, and I am tried in every passion and desire of my soul. The Spirit tells me that he cannot give me the gifts of the higher plane until I have endured yet longer, but that, if I can endure to the end of this *purification* by fire, I shall be saved. This fire is burning up every bond that binds me. It came near killing me when in the trials of severing my affection for husband, children, sisters, and friends; not that I have now become an iceberg, but the bondage of love is fast going—the lust is burning up. Any desire getting out of its proper channel is lust. I know by experience that this fire will extinguish sexual love. At first when the fire falls, the desires are quickened fearfully, and many mistakes are made at this turn by not knowing what it means. But even those who do make mistakes, if their consecration is from the soul of the individual, will experience greater progress after the mistake than one who saw how to avoid it—this because of the humiliation. I have no theories—only experience. I am tested each day, and I am daily dying that I may live.

My soul is full of utterance, but personally I do not care whether or not I find a place in your Journal; I do care, however, to obey the Spirit and put forth the effort in behalf of others.

Wishing you success in your work for humanity, I am

Sincerely, Mrs. L. A. Dickens.

BOOK REVIEWS.

EVOLUTION OF THE INDIVIDUAL. By Frank Newland Doud, M. D. This is a little volume of 96 pages, nicely printed and bound. The work gives evidence of the fact that the author has devoted a great deal of thought to the laws of life. As an illustration he takes the growth and development of a child to the mature man and traces the cause of unfoldment to the habit of thought. He

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gives a very logical explanation of the laws of integration and disintegration as found in the vibration of the atoms of matter; and also shows that man has turned his thought away from the fountain of life, integration, creation, and is constantly dwelling upon and living in the world of substance and disintegration. He presents some very practical thoughts on the attitude of mind which must be maintained in order to bring happiness and success in life, and in order to obtain long-continued life, if not immortality. This work is one of the evidences that the present age is pregnant with greater results for the future than is ordinarily imagined. Those seeking immortality, or a higher order of life, will find in this work suggestive thoughts of great value, and we heartily recommend it to the readers of The Occult and Biological Journal. Published by The Renolds Pub. Co., 33 State St., Chicago, Ill. Price, $1.00.

PERFECT HEALTH, HOW TO GET IT AND HOW TO KEEP IT. By One Who Has It. Contents: How Perfect Health Came to Me; Results; The Science of Perfect Health—the Body; The Science of Perfect health—the Body, continued; The Science of Perfect health—the Mind or Soul; Thinking; Conclusion; Appendix. The author has attempted, and we think successfully, to formulate scientific methods of fasting. He gives special directions in regard to eating,—how to eat, more than what to eat. He lays down four distinct rules—First: To abstain from eating the early morning meal. Second: Never to eat except with natural hunger. Third: To masticate every mouthful of food as long as there is any taste in the food. Fourth: To abstain from all drink with the meal. He also defines the condition of natural hunger, and closes his work with a large number of letters received from physicians and from well-known persons in America and Europe, who have tried his methods of living and who give the strongest testimonials to be found in any work upon similar subjects now in existence. The book is so clearly and simply written that no one will find difficulty in comprehending it, and his methods are so reasonably stated as to leave no doubt of their vitality. We believe it to be a book of rare merit and one destined to do a large amount of good in the world. We have, therefore, solicited the agency of the book, so that we will be able hereafter to sell it at the regular price. It is published by the author, Chas. C. Haskell, Norwich, Conn. Price, in linen, $1.00. Also for sale by The Esoteric Pub. Co., Applegate, Cal. Our mail-order service makes it as easy to obtain books from us as from book dealers in your own cities.

THE HOROSCOPE. A magazine of 16 pages, issued monthly by W. Monroe, publisher, Lorin Station, Berkely, Cal. Price per year, $1.50. It is devoted to what the author calls "The True Method, the Hindu Fixed Zodiac." We find that all his planetary positions, including that of the sun, are one sign further back than those given in any of the Ephemerides now published. Professional astrologers will be better able than I to judge of the value of the periodical.

THE PROPHETIC MESSENFER. An octavo-sized paper of 16 pages. The principal object of the publication seems to be the presentation of astrological observations, by which the editor intends to "establish beyond a reasonable doubt, a reliable method of foretelling the future conditions of the weather, prices of the various products of the farmer, fruit grower and planter." It is published monthly at 417, 5th St., S. Minneapolis, Minn. R. Hollingsworth, editor and publisher. Price, 50 cents a year.

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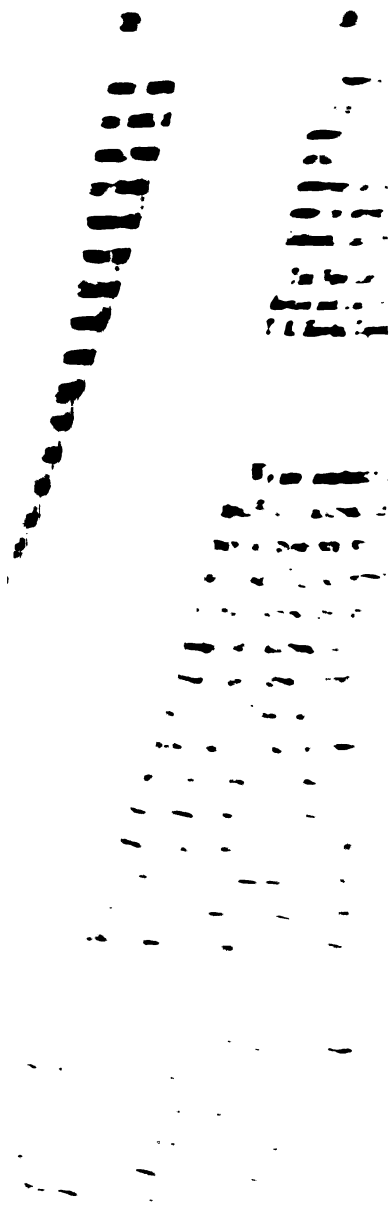

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reciprocation; or, in other words, love always seeks love. Hence we reason that the Intelligence which created man, did so in order that he might love his creature and be loved by him.

Love, then, is both the cause and the object of life; and we may safely say that it is for this reason that, in proportion to its fullness, those who love and are loved, are satisfied with living. And, indeed, this appears to have been recognized of old, for when the Nazarene was questioned as to man's most dutiful action, his answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, . . . and thy neighbor as thyself." And this he gave them, not simply as his own conclusions, but as the teachings of the greatest minds of all the past. Another tells us that a man cannot hate his fellow and at the same time love God; in other words, love and hate cannot dwell together in the same heart. In following this line of thought, we feel safe in assuming that the object of man's creation is love,—a reciprocal love.

Since love is the object of man's creation, we are at once led to consider its attendant consequences; and as we look over past years we perceive that love has always been the cause of joy. It is true that the selfish desires and hopes which later sprang up in the heart possessed by love—benumbing or killing it—have destroyed our joy, and resulted in misery and anguish, as those desires were unfulfilled (or even when fulfilled) and the hopes blighted; but by these very comparisons, we know that the result of a reciprocal love is joy. Here, then, we reach two conclusions,—first, that love is the object of our being; and, second, that its intended result is joy.

There arises yet another question relative to the provision which Creative Love has made for its object,—man. We are informed by a great mind of the past that "the earth hath he (God) given into the hands of men." This corresponds to

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the thought that man was given the earth as a home, and all things upon it, to subdue and to possess,—he shall dominate it and them, making all tributary to himself, for the abode and sustenance of his physical body. We recognize the fact that the idea of physical immortality is ignored by the Eastern religions, which look forward to the time when Karma shall have been worked out and incarnation no longer necessary; we look for the time when, by faithfully applying ourselves to the lessons of life, we shall know the laws of our physical being so fully that, coming into harmony with them, we shall be enabled to live forever,—not in heaven, but on Earth. We say live forever, because a life of joy, attained through knowing and loving, is worth living. Consequently, we do not look with desire for the time when we shall leave this flesh behind for the last time, but when we shall keep it and live forever on this Earth. Not but what, in the æons to come, we shall have become more and more refined, or even spiritualized, both the Earth and its inhabitants, but yet this Earth and this body will be our permanent home.

All this, however, gives rise to two further questions, big with import, since they seem to antagonize the foregoing. The first is, Why do we find, throughout the Bible and in the writings and teachings of all mystics, that positions of authority and great riches, are condemned? The reason is this: Man, not having yet learned the object of life,—love,—seeks, notwithstanding, its result,—joy. In the possession of wealth and authority he finds a pleasurable excitement wherewith he tries to satisfy himself; but, because the joy of living is sought where it cannot be found, or, if found in a measure, cannot be retained, these things, good in themselves, are condemned by those who know that they will not answer the purpose for which they are sought, and that those who are seeking permanent joy, must, until it is found, turn from them.

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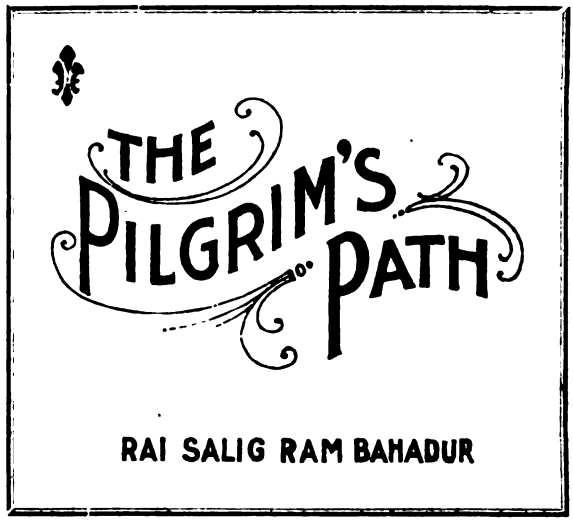

The Sound current is also the Spirit and Life current; and as the spirit is raised by its help to the true spiritual Source, greater spirituality, intelligence, and pleasure are derived thereby at each step.—*Sec. II.*

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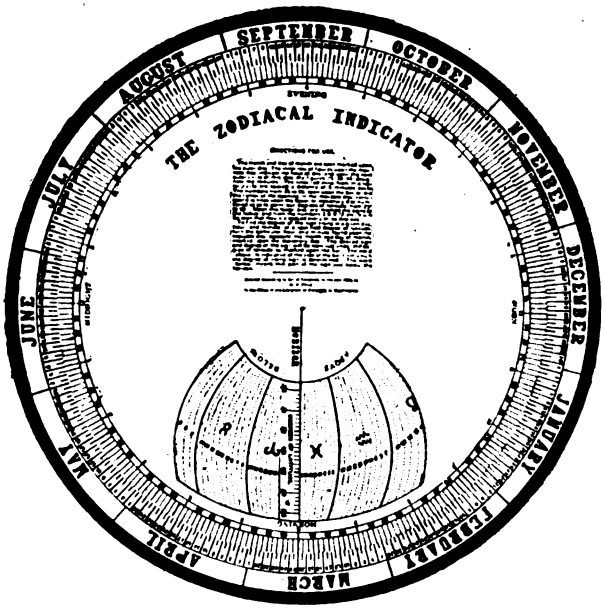

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The aim of The Occult and Biological Journal is two-fold: first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions; shows the correlation of the doctrines of the Orient and those of the Christian religion, and uses the wisdom of the past to throw new light on Biblical text; and, secondly, to those whose desire is individual unfoldment, it gives a special course of instructions; presents methods for increasing the amount of life in the organism, for its conservation and control, thus insuring the magnetic power so necessary to success in all directions. It studies the biology of the universe. Investigates the laws of life, tracing the course of its unfoldment from its origin until it reaches the perfection of the human organism. Calls attention to its uses and abuses. Its presentation of the esoteric sciences is concise and clear, always emphasizing their practical value.

Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

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THE

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GLEANINGS OF ESOTERIC WISDOM.

According to the highest esoteric teachings, the Universe comprises three grand divisions or degrees:—

I. Spiritual.
II. Spiritual-Material.
III. Material-Spiritual.

These three grand divisions form the Macrocosm and correspond to similar regions in the human body called the Microcosm. The human self conscious on any plane in the Microcosm, attains to consciousness on the corresponding plane of the Macrocosm.

This agreement between the Microcosm and the Macrocosm is the central doctrine of *Yoga* philosophy, or the science of Union with God. It establishes the closest relation between the structure of the human body and that of the Universe. It is this relation which makes the human body the fit Temple of God, the Tabernacle of the in-dwelling Spirit. The right direction of thought-force, the necessity of piety and devotion, the possibility of ultimate union with the Supreme God-head—all depend upon this cardinal truth.

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The first or the highest division is all-pure Spirit uncontaminated by Matter. Life here is absolutely spiritual. No illusion (*Maya*) or change ruffles the serene, resplendent bosom of this ocean of pure Spirit. It is the Light of Lights, the Truth of Truths, the Sun of Suns, the Supreme Ocean of Spirit, the Boundless Sea of Love and Joy. Ineffable are its glories and unfathomable are its mysteries.

The second grand division, called the Spiritual-Material, has in it a tinge of Matter, which, however, is pure and is dominated by Spirit. In this region the Spirit is joined with the Universal Mind and pure Matter; and creation begins to manifest itself. Life is here clothed in pure material forms and is free from the carnal passions and desires of the world.

The third and the lowest division, called the Material-Spiritual, shows spirit conjoined with Individual Mind and coarse Matter. Here the Spirit is weak and is, in a manner, held in bondage by Matter. Life is clothed in gross material forms; and carnal passions and desires have their origin in this region and exercise their sway over its denizens.

Matter and Mind are all emanations from that Great Original, the Boundless Ocean of Spirit, the Eternal, the Immutable, the Unknowable Cause of Causes. Thus One is Three and Three are One. How this is so is a vexed question—a problem before which the Senses reel and the intellect staggers. The tendency of the Universal Mind is outward and downward; that of Matter is still more so, since it is, so to speak, the *material* which gives *form* or outward expression to the above tendency, and is thus the essential element of what is called *Maya* or Illusion in esoteric philosophy.

The highest division is the abode of the Supreme Being who interpenetrates the whole creation and forms the innermost essence of everything that lives and has its being. Each of the two lower divisions has for its ruling or presiding deity, a par-

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ticular manifestation of the Supreme Being, an emanation from the Eternal Source, a tidal wave, as it were, from the Great Ocean. The very nature of manifestation being limitation, the controlling deities of the Spiritual-Material and the Material-Spiritual regions must necessarily be limited. In other words, God is both personal and impersonal. He is impersonal in the highest sphere, but personal in the two lower ones.

Each division or degree again comprises a number of subdivisions,—six, according to some, seven, according to others. All Solar Systems, like ours, belong to the third or the lowest degree.

Our Solar System manifests two life-currents, one ascending and the other descending. The former symbolizes the descent of Spirit into matter, while the latter represents the ascent of Spirit into a higher life and a loftier consciousness. The second current carries the spirit from the mineral kingdom onward to man, through a regular course of evolution,. When the stage of man is reached, a very important change comes in. The will is now developed to such an extent that man is henceforth fitted to take his destiny in his own hands. Though bound by the laws of nature and subject to an over-ruling Divine Purpose, he is now, in a manner, "his own star," "the architect of his own fortune." Standing at the parting of ways, he has now the infinite possibilities of soul-growth open before him. He may rise higher in the scale of creation, becoming a heavenly spirit and finally merging himself in the Supreme Being; or he may sink lower down in matter till he rises again to the status of man and enjoys fresh opportunity of choosing and directing his course. The wheel of birth and re-birth is thus ceaselessly moving round and round; and *Karma* (action) is the pivot on which the wheel is kept turning.

Isvar Chandra Chakravarti, B. A.,
Midnapur, Bengal, India.

(To be continued.)

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THE HOLY TRINITY.

The word Trinity, meaning three in one, points to a universal law of deepest mysticism, yet not so deep but that we may understand and make use of it in our daily living. The practical spiritual is what the world needs to make it harmonious and healthful.

There are three factors in the being of man, which ever have been and ever will be. They form the Holy Trinity of spirit, soul, and body. The three should be in perfect correspondence. When one attains to an intelligent adjustment and union of the three within himself, his individuality will have become perfectly established.

Let us make a brief analysis of each. First, of Spirit, the Creative Principle, the underlying substance that is forever in absolute perfection. Separate from it can be no individuality as soul, nor personality as body. Spirit is the universal substance and principle of being. Soul is the individualized ego, that portion of spirit that each has called forth and made use of within himself, both consciously and subconsciously. Body is the mirror through which soul is reflected, the form which it calls into expression.

When man comes to look upon himself from the standpoint of the perfect, independent being, as one with, and inseparable from the pure fountain spirit, his soul experience will be that of harmony and health. So long as the soul or ego disagrees with its origin and discounts its own value, there is a mental action within equivalent to separation. True education consists in soul culture, which is the acquaintance of man with himself spiritually. This is the only education which will be enduring.

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We are not in permanent harmony or health bodily, until we become so through proper adjustment of soul to spirit, through recognition of ourselves as spirit principle, and thus establish a continuous soul experience proceeding from this basis. The trinity in unity, of spirit, soul and body, constitute the perfect individual. Until these three are in agreement, the forces are scattered and destroyed.

The body is the most dependent, and, therefore, the first to feel the effect of imperfect adjustment. If not firmly cemented to spirit, its first cause, through the central link, soul consciousness, it becomes eventually withered and lifeless, as a branch severed from its vine.

The law of the Holy Trinity can be traced in all manifestations of nature, and is a necessity to every perfect production. Until three elements are united, there can be no wholeness or completion. There can be no manifestor unless in the operation of manifesting, and the result of the manifestor manifesing is the manifested. One leans upon the other and depends upon it.

Every thing in nature conforms to this law. Every accomplishment involves the union and cooperation of three factors. The hand, the seed, the ground are necessities in planting. Thus in every conceivable evolution the grammar of life demands strict adherence to its requirement of subject, verb and object. No sentence is complete without the union of the three. The earth, its action, and its orbit are in such perfect unity, that we are carried with it, unconscious of any motion. It is only when there is "a slip 'twixt the cup and the lip" that there is failure of unity, or adjustment, that disappointment and discord are the negative result.

Jesus, the Christ, manifested in the flesh the unity of the Trinity. He proclaimed himself to be one with the Father. Principle, Individuality and Personality were, therefore, in

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absolute correspondence. Bridging the chasm of ignorance in regard to the relation of soul and body, by the recognition of their true relation, the body became illuminated by spirit.

Man's true dominion over the body is demonstrable by the recognition of the law of the Trinity and faithful adherence to it, until spirit becomes the one element in which soul and body are merged. To reclaim the body from failure through any other process, has proved impossible. This law is as positive upon the higher plane of being, as is the law of gravitation upon the physical plane. Man may manipulate the flesh, medicinally, surgically, magnetically and in a thousand various ways, as he does to no effect save that of shifting and changing, and arresting disease and pain for a time. The body grows old and falls away because not linked to the fountain of life through understanding and use of the true law.

Life, man's origin, is spirit immortal; but, by calling himself mortal, man causes the body to reflect his mortal conception and become mort-al. Man's origin is Almighty Good; but he pronounces himself to be the conception of sin and ignorance, and the body, partaking of the poisonous diet prescribed for it, goes out in darkness and ignorance.

Man's origin, spirit, is divine Love, the one substance in the universe in which all else is comprehended; but, not claiming and thereby knowing the source of his strength, he is tempest-tossed and full of fear. He stands in awe of everything, not-knowing how to protect himself. The body which is the obedient reflector of soul, can but chronicle the fear that sweeps through it, and the record it shows, is called by the name of fear, disease and final dissolution. Thus the process of diversity from principle increases, and man is constantly defeated in his effort at bodily control, through not attacking the problem correctly at the beginning.

The so-called religions of the world have helped to estab-

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lish this false premise which results in man's defeat. The dogma of original sin, is a direct severance of man from his true origin, and destroys happiness, health, and unity. Its whole process is one of denial of Omnipotent God, and of necessity establishes a soul conciousness—to those who accept it —of all that is opposed to the elevation and joy of mankind. The true meaning of religion is reunion. It points to the unity of God with man, or man with himself—spirit, soul and body.

The Scripture injunction in one place is, Make of your body a fit tabernacle for the indwelling of the Holy Spirit. The method of accomplishing this, is through the interior process of reaching into the fountain of spirit, and opening a passage for its pure waters to cleanse and purify soul and body, until both become as clear as their fountain source, the life-giving Spirit.

The body, to be a fit tabernacle for the spirit, must be indestructible, as spirit is eternal, and not fall away by disease, leaving the tenant without its house to dwell in. That which is not enduring, is not a fitting place for the changeless eternal. It is man's privilege to make it so. It lies within his ability to do so.

As the soul recognizes itself, the ego, to be perfect, changeless, and abides in this understanding, the body also begins to partake of the perfect perception, and ceases to change negatively into weakness and infirmity of age, while, instead, its manifestation will be an increase of life and strength, until the frail body shall be fashioned like unto His glorious body.

Jesus came not to destroy the law of the Trinity or any other perfect law, but to fulfill it. He showed the law in full operation when he, through the understanding of his origin, brought Life, the first principle, to light; that is, he revealed it to the world, by holding spirit and body in union through the appearance of death. The negative law of death was

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annulled through the united power of spirit, soul, and body.

He said, "I of myself can do nothing," and he was, therefore, wise enough to form the central link in the chain, even that of the beloved son, in whom the Father dwelling did the work, having the opportunity to work given him through the son. The Father could do nothing without the son, since there could be no parent without a child, neither child without parent. But the two uniting, a complete manifestation was made, and the divine spoke through the lips of man, beamed from his countenance, and was in such perfect communion as to reflect a body that became visible or invisible at will, overcame death, and ultimately ascended.

This power was not relegated to one only, but is free to all. One made use of it, and by so doing has set before mankind the open door of equal possiblility to use and prove the power divine.

All harmonious expressions speak the vibrations of these three wonderful instruments of being. Every discord is a sign of non-conformity to the law of adjustment upon which the universe is established.

This law admits of no inferiority, no dividing line between spirit and body, between God and his creation, man. This law is divine Love, which does not permit the possibility of separation or of failure in any region or relation. It knows the body not as matter or inferior, but as the solution to the problem of which spirit is the basic principle, and intended in its ultimate perfection to be one with it.

We see the body unsustained only because the soul consciousness has not become awake to its origin and power, and thus established its equality. And the body—whose wonderful design and office are that of the holy temple, enduring and perfect—consequently falls away.

The words, "Dust thou art, and unto dust thou shalt return,"

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which have been spoken of the body, must be redeemed by the intelligent ones as they recognize the law of the Holy Trinity in mankind, by saying to every atom called flesh, blood and bone: Spirit thou art, and as spirit and life thou shalt continually be renewed and keep pace with the immortal soul and spirit. This word continually spoken by the soul of the body, will awaken a new life and courage within it. The body, always obedient to mind, will be obedient to this true command, and will begin to spring into newness and power. "Without the word was not any thing made that was made." For "every idle word that men shall speak, they shall give account thereof in the day of judgment," which day of judgment is ever upon us; and the account taken of every word or thought is written upon the body, the book of life. The idle words of false soul consciousness record upon the body disease and failure. The true words, the connecting link between spirit and body, record health, power and peace.

For a while the wheat and tares grow together; the contradiction of the true and false, like a house divided against itself in discord. But the time arrives when there must be a severance of the two, when, if the tares of false words and false consciousness are not rooted out and dismissed, the body will fall away. But man has it in his power, here and now, to redeem both body and soul from the dominion of false words and thoughts, and may, if he will, root out the whole harvest of tares, of sin, sickness, failure, and destruction. The words, "Depart, I never knew you," are most potent. The consciousness and power which these words, when used intelligently, will bring, of warmth, light and life, are inestimable. Because while they clear the soul of fear, they prepare it for hope and happiness, and union with the perfect substance, spirit, which is the fountain of life and joy.

We are "not under the law, but under grace"—that is, not

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under bondage to a false law which has established results of failure and destruction of happiness and power,—when we shall have once taken dominion, but we are "under grace," having the opportunity now of coming out from under the influence of ignorant thoughts and expressions, to a state and place in spirit, soul, and body, where Love abounds, where we reap a full harvest of Life and Peace.

Thus will be accomplished the resurrection of the body and mind, from false beliefs and their effect, unto a normal translation into the perfect image and imager of spirit, life, and loveliness; the realization and manifestation of health, strength, holiness, and beauty, thus fulfilling the true destiny of man, the glorification of spirit in its triune power, and its enjoyment, now and forever. "Ye are the temple of the living God." "The Lord is in his holy temple." "Know the truth, and the truth shall make you free."

Anna W. Mills.

THE ASTRAL LIGHT.

They say that every deed that we have done,
And every word and thought, or foul or fair,
Are stamped imperishably on the air,
Just as the sitter's face is thrown upon
The darkened plate by the all-pervading sun.
Likewise 'tis said nor time nor change can e'er
These pictured records of our lives impair,
Though centuries may roll when we are gone.
Stupendous thought! that what we are should be
Forever blazoned on the astral light,
Where he who knows unfailingly may see
Whatever each has wrought of wrong or right.
If this be truth, resolve, O soul, to-night,
To purge thyself of all iniquity!

St. George Best.

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THE TWO WORLDS.

The world has long been seeking a knowledge of causation. The religious world goes at one bound from material manifestation to the personality of a Deity as the cause of all things, a mental process which is, of course, based upon revelation. At the same time the thinking classes, who are ready to question everything and accept nothing which is not supported by reason, have denied the evidence of a Supreme, Individualized Personality, who is the first cause.

There have always existed two schools of thought, or, perhaps better, methods of thought,—the intuitive and the deductive. The intuitive, with one leap, has scaled all manifestation and laid hold on the first cause, while the deductive begins down where it finds itself and tries to trace the lines backward and upward toward that cause. The two classes have for centuries been coming closer and closer together, until at the present time the deductive schools of so-called material science have reached a point where they perceive that all things are immersed in an immense ocean of what they have been pleased to denominate, ether, and this ether, they see, permeates the interspace of all material things; therefore, they accept and announce that this unknown substance they call ether is omnipresent. They further see and aver that this ether is the cause, force, and life of all things; therefore, they call it omnipotent. Some have gone so far as to announce that there are evidences from a material standpoint that this ether is an intelligent, orderly, causative principle. Here, then, upon this ground, the intuitive, or religious, and scientific classes meet.

Since the beginning of revelation, God has been called the

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Almighty, the Omnipresent, the Omnipotent Creator. The more thoughtless classes have ever endowed this Omnipotent Cause with a physical organism like their own, seated somewhere, away off in space, dominating creation, as would an individual man; but those who have had the higher inspirations, while they call it God and have received or formulated a name for that thinking intelligence, yet have not limited the intelligence to a specific locality, as will be seen in the records of the Christian and Hebraic Bibles. In this broader view are found all those comprehensive expressions wherein religion and science now meet. The same inspiration and revelation have led many people into the thought that all is mind, and that all mind and substance, of every name and nature, are spirit; although they make no attempt to understand this great thought. Some of them have run to great extremes, ignoring the existence of an Intelligent, Creative Power, scoffing at the revelations of Deity; but, at the same time, they have recognized the great underlying revelation of all revelations; namely, that God created the universe by a word, that God created from himself all that is.

If God is spirit, then the inevitable conclusion is that all is spirit, and we may accept the naming of the scientific and deductive mind and say, All is ether. This brings us to the ancient and immortal conclusion, pronounced many thousand years ago: "As below so above," which means simply this,—that there are laws governing the physical universe accessible and visible to all life, and that we, as mankind, find ourselves in this material world subject to those governing laws. Scanning this physical manifestation, the wisest have come to the conclusion that use is the prime, dominant feature of all creative law. Now, as we turn our attention to that creative law, we see, wherever matter resides, a formative potentiality. Grass, vegetation in all its expressions, springs up and manifests

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itself in form; in the waters of the ocean, life, in its various manifestations, expresses itself in form and function; and we, as the crowning work, crowning expression of that creative thought, as tillers of the ground, as utilizers of all that is, are necessarily forced to formulate the idea of good and evil.

The idea of good and evil begins with that which is useful to us and that which is not useful to us. That which is not useful to us, is an obstruction to the accomplishment of our purpose. Here begins the law of good and evil, a law which has a still wider application. According to revelation the creative force that some call God, others law, others ether, had in it a definite object, and all things are working together to forward that object; therefore, from the standpoint of the Infinite Intelligence, there can be no evil, for even those things that are working to thwart and make difficult compliance with the infinite object of creation, are in themselves necessary factors in making strong and potent all that is working in direct harmony with that object. This is seen, first, in the recognized law of the survival of the fittest. An examination of this law might be elaborated into volumes, but we wish here only to suggest a thought, and from what has been said we offer the following picture for contemplation.

We, as intelligent men and women, find ourselves literally in a boundless ocean that contains every mental and physical law, principle, power, or quality that has ever been or ever will be manifested or known. This ocean of spirit, if you please, is to the mind what the earth is to matter,—the source of its life and growth. Animal existence, man's physical body included, grows from the ground as a tree or a stalk of corn; and the mental and spiritual nature of man is growing in the ether in identically the same way as the corn grows in the ground. The ultimate object of the creation of man was to "make him (man) in our (God's) image, and like

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us (God), and give him (man) the dominion over all things." In other words, to make man a god, that is, a power governing in creation. Therefore we find ourselves, illustratively speaking, as an organic mind center, moving, floating, as it were, in this ocean of unformulated mind substance.

Here we apply the law of use in the upper sphere. If we, as men and women, continue to take of this divine substance and shape thought forms useless to ourselves and to send them from us, such thoughts, like weeds growing in the garden, will choke and kill out that class of formation that would be useful to us in attaining what we desire and really hope for. On the other hand, if we recognize an Intelligent, Creative Omnipresence, and that there is a definite object in the mind of that All-creative Intelligence, namely, to make of us his sons, then we will discover that we may intelligently co-work with that object by first recognizing oneness with the Almighty, and that from the Almighty Source we have obtained a will like unto his (in kind), so that we have a right to decide whether we will be passive instruments rolled on in the evolutionary processes, generation after generation, or whether, by asserting the power of will, we will become a positive force, creating for ourselves such conditions as we desire. If we create in harmony with the ultimate object toward which all things are working, we will create for our own best interest; but if we create discord, we are creating that which the fires of that Omnipotent, Creative Power will sooner or later destroy.

Therefore, we see that immortality is dependent upon harmonious co-operation with the object, the tendency of all creative law. This being so, that potent will inherent in the mind of man, that which has ever been called magic, is possible in both white and black; black magic being in discord with the direct purpose of the Creative Mind, white, or divine magic being in direct harmony with that purpose. But be it known that none

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of these forces can have a manifestation unless the individual recognizes, intelligently or instinctively, the fact that he has within himself a creative factor, and unless he sets forth with an almost desperate determination, energy, to enter the world of mind and thus the world of causation lying next beyond physical manifestation, and, through and by a diligent, unyielding, unceasing effort, grows and develops a power of will and intelligence transcending his fellows, transcending, to a certain extent, creative law,—we say that unless these conditions obtain in the individual mentality, he will fail in becoming a factor, "a master," in the work of creation.

Now, it is well that the reader think of his real self—not the physical body, but the thinking intelligence—as a mind-formative factor in this boundless ocean of God, Ether, the Omnipotent, Brahm, or whatever name he pleases to give it. And being in this ocean he may, if he will, identify his consciousness with that infinite fountain of life, for by identifying one's consciousness with it, the consciousness of physical limitations, the body, which he has been in the habit of calling himself, ceases to appear so important and so powerful a restrainer as it does at present. Yes, the body, subject, as it is, to material law, then becomes subordinate, absolutely obedient to one's mind, the mind that is allied to the Cause, God. And he who intelligently unites himself with the tendency of all creation, the object of creation, therefore with its laws, and who realizes his oneness with that limitless fountain, becomes in himself a son of God, having dominion over all manifested things. He becomes a little world, a nerve ganglion, active in this universe of life, sending forth continually useful, creative thought forms. He becomes an organ in the creative mind, by which the Almighty carries forward and brings to certain ultimates the object of the creation, or manifestation of matter.

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NEW PRACTICAL METHODS.
(IX.)

In the three preceding articles of this series we have endeavored to impress upon your mind the necessity of overcoming the loss of life generated in the body. This thought is always met by many objections, of which the leading one is, that should such a course be generally adopted the race would die out, that under such conditions its perpetuity would be impossible. We wish it clearly and distinctly understood that nothing has been said up to the present time, but that which is purely natural and absolutely necessary to a higher moral, intellectual, and more useful life in the world. It is absolutely essential that every man and woman who thinks of marrying and rearing a family, should first follow these instructions to a point where all involuntary loss of the vital fluids is overcome. Those pseudo-lovers of the race who are so afraid that the stopping of this abomination of sensual indulgence is going to stop generation, do not pause to think of the fact that the very condition that their efforts would maintain, is the condition that is destroying the race, lessening longevity; that it has almost stopped the production of children in the so-called best circles of society. So much is this the case that, were it not for the the lower class of foreigners who are living a purely animal existence, our population would be decreasing at an alarming rate; and it is because of this condition of things that the majority of the human family are on such a low plane of existence. No man or woman should think of marrying and producing children while mind aud body are under the control of sensual

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desires and imaginations, for children born of such parents can never be more than mere serfs.

The race would have been extinct long since had it not been for a law established by divine wisdom, that married people soon become surfeited with the marital relation, and their minds turn away from it and become absorbed in some of the interests of life. In this is the protection to the perpetuity of the race. But such a condition produces extremes, so that our great men are in reality only great in some one line and very small in every other. You who would perpetuate generation, should perpetuate it on a plane worthy of the human race; and for that purpose you should bend all your efforts to the taking control of the forces of your own body and mind to the end that, when you wish to produce offspring, you may have a fountain of life endowed with mental capacity in any and all directions, enabling you to produce strong men and women,—men and women capable of not only rising and living above diseased states, but capable of grasping with a master hand all the problems of life.

Our reference to mystics who have lived this life, was for the purpose of giving you proof from the history of the past that it is a moral life and one producing mind power. It was intended as a suggestion to enable you to find unanswerable arguments with which to meet the ignorant and egotistical classes, claiming to be learned and wise, who would denounce such a course of life.

We repeat the words used in the foregoing article, that men differ one from another as to the phenomena attending the vital conservation, and the difference to which we wish to call your attention is, that some persons, as soon as they are convinced that it is wisest and best to stop all involuntary waste of the vital fluids can do so without any extraordinary effort. Such persons are invariably those whose minds are dwelling

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in the positive forces of nature, whose mental action does not take in what we have called vital thought. Here we must give a little description of the mental habits of this class of people, in order that you may distinguish between such thought and what we denominate vital thought. Those dwelling in the positive thought do not allow anything to enter into their emotional or even devotional nature; they are not in any way governed by that interior overflowing soul of love. They may possess strong passions and have what would appear to be a strong love nature, but it is from this class of minds that the conclusion has been sent forth into the world that love is purely sexual passion. These minds are the dominant ones in the external affairs of life, and they will not consciously obtain as important results from the conservation of the life as others. They will, it is true, if delicate in health, regain their health; their minds and wills will become stronger and their minds clearer; but all these conditions are not as apparent to the individual as they would be did he live more in the devotional and love nature.

If men and women of this class wish to obtain the highest and best of life's qualifications, they should make a study of the spirit of devotion; they should search deep down in their own natures, find and bring up from its depths that spirit of love which has for its vital center devotion to the highest ideal of God. When this spirit of love is brought to the surface and lived in, it will be found to be an instrument through which knowledge may be inspired; for, although the thoughts and ideas that flow in may be, at first, only theories, yet if the mind holds to them and continues in the spirit of devotion, there will soon open before it abundant evidence by which the theories may be confirmed and transformed into knowledge of fact. If those who can so readily control the life forces do not turn their attention to musing upon the idea of God, upon the highest attributes possible to human life, upon the spirit of

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love and devotion, they will grow hard and positive, and certain adverse conditions may come in and take control of the mind, and before they are aware of it, they may become instruments of selfish desire and oppression. We would, therefore, impress upon such minds the necessity of delving deep into what has been called the spirit of devotion, the religious spirit, for this is one side of life that is necessary to completement. This side of life is what we have termed the vital side; it touches the source of life. It is the feminine side of one's nature.

If everything is going well with you and the foregoing thought is brought to your mind, you may take hold of it from a purely business standpoint,—as a means of obtaining health and strength of mind and body. This it will give you, but we would have you receive even more; we would have you receive added powers, or, in other words, we would have you develop both sides of your nature, and thus be well balanced within yourself. Recall the time in your experience, for there has been such a time if you have reached the age of maturity, when your external hopes and desires were crossed and you were forced to retire within yourself, and there sprang up within you a deep sadness, a longing desire for something, some one in whom you could place confidence. Analyze that state and you will find that you not only desired some one in whom you could place confidence, but that you were really reaching out in earnest soul-prayer for this feminine side of your nature, through which alone you can obtain added consciousness and mind power. Recall to your mind, as best you can, what the result of that state was. You may call it sadness or dejection, or you may have so thoroughly banished it from your mind that you do not acknowledge, even to yourself, that it ever existed; but you have had the experience, and if you allow your mind to dwell upon it, you will soon recollect all the feelings,

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emotions and desires that were active at the time. If you would reach the highest possible attainment, giving a well-balanced mind in every direction, go back and gather up this experience,—try to realize it, try to renew the experience, bring back and try to live in it long enough to know it; for from it you can learn what this spirit of love and devotion, the spirit of the feminine side of your nature is, and you can also learn how to make use of it for the development of added powers. But let me warn you here, if you dwell in it too continuedly, you will awaken within you a sex passion such as you have never known. Do not fear this passion; let it live and grow, for it is the means by which you are gaining added life, provided you do not let it grow beyond your strength of control, or your intellectual ability and will. If you allow it to grow, at the same time keeping the mind and will in predominance, so as to hold it continually under control, there will open within you a new world of mind, and love, peace, and all the most desirable attributes of human existence.

Here you meet another great danger, for unless you can centralize that interior mind—which you will have there discovered and which we have been describing—upon God and upon the higher morality covered by the words of the Nazarene when he said, "Love thy neighbor as thyself," you will be in danger of using for the purpose of coercing others into compliance with your will and selfish desires, the consciousness of power and resource that has arisen within you through the course of life described. This is the open door into the dark realm of black magic, and if you allow yourself to enter in at that door, all peace of mind and joy of living will be left behind, and though you may find therein powers to gratify certain selfish motives and desires, yet the farther you go the darker and more desperate become your chances of obtaining that for which you are really seeking. Therefore, at this stage of

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awakening we pray you to lay aside selfishness and seek the greatest good for all. We ask you to turn back and in the present connection read carefully the first three numbers of these instructions.

Here we leave you, because when you have reached this point in your experience, you will begin to recognize and understand another class of the human family which will now have our attention, and the instructions to them will be for you also—on this feminine side of your nature.

Is not the evidence of Ease on the very front of all the greatest works in existence? Do they not say plainly to us not "there has been a great effort here," but "there has been a great power here"? It is not the weariness of mortality but the strength of Divinity, which we have to recognize in all mighty things; and that is just what we now never recognize, but think that we are to do great things by the help of iron bars and perspiration; alas! we shall do nothing that way but lose some pounds of our own weight.

Ruskin.

We have always need of the infinite, the eternal, the absolute; and since science contents itself with what is relative, it necessarily leaves a void, which it is good for man to fill with contemplation, worship, and adoration.

— *Henri-Frederic Amiel.*

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TRUST IN GOD.

Courage brother! do not stumble
Though thy path is dark as night;
There's a star to guide the humble:
"Trust in God, and do the right."

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely, strong or weary;
"Trust in God, and do the right."

Perish "policy" and cunning,
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God, and do the right."

Trust no forms of guilty passion,
Fiends can look like angels bright,
Trust no custom, school, or fashion,
"Trust in God, and do the right."

Trust no party, church, or faction,
Trust no leaders in the fight;
But, in every word and action,
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee,
"Trust in God, and do the right."

Simple rule, and safest guiding;
Inward peace, and inward light,
Star upon our path abiding:
"Trust in God, and do the right."

—*Ac Etiam.*

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GEMINI: THE WORD.

F Minor—Indigo.

"Since the morning stars sang together," no center of life, power, mind, has ever sent forth from itself and of itself except by the Word, which, having entered into and energized the out-going current, is within it a principle of form, which the fashioning attains to the perfection of its own conception, its own image. "All things were made by it; and without it was not anything made that was made."

"In the beginning" of the great cycle of Earth unfoldment which is now so soon to close, the Word that went forth into the currents of our planet, entering into every remotest recess of her consciousness, was a material, a physical Word, the conception or image of a physical form; and that physical body, after milleniums of growth, painful and slow, is now approaching the perfection of its conception, of the Word which gave it existence. And what then?—evolvement means that the last Word spoken shall ever be the most complete, the highest; and if the last Word, the latest conception, to which Earth has listened, be that of the birth and growth of a perfect physical structure, when that ultimate is reached whither may the race turn? Surely it must not look within, for it can find there no means of formulation, no image, beyond its own highest ideals, that Word which has made it all that it is. Then "hear, O Israel, the Eternal our God, is one God!"—our "God is spirit; and they that worship him, must worship him in spirit and in truth:" "thou shalt not make unto thee . . . . any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

But yet the principle of formulation must be the active factor of existence, there must always be a likeness, an image, into which we are being slowly fashioned, or growth ceases; and if we are to make to ourselves no likeness, not even of what is "in heaven above," whence is to be spoken the new WORD, that higher ideal, which is to enter into our consciousness and do its perfect work? "God is Spirit; and they that worship him, must worship him in spirit and in truth." By THE SUPREME RENUNCIATION, by severing every link that binds us in the remotest way to anything that belongs to life as we know it,—to form, be that form an ideal that arises from the heart's inmost center, even though an ideal of something in heaven itself, by thus freeing ourselves and rising above that Word which went forth in the beginning, giving life to all we know, to the very ideals that take shape within—by doing this, we may enter THE FORMLESS, the Holy Pneuma, energized with a principle of formulation of which it has not entered the heart of man to conceive.

THE WORD permeating those Spirit Currents, is a new and higher Word, far beyond and totally different from that to which we owe our being as well as our highest conceptions; and becoming one with those Holy Currents, that Divine Principle, its energies of formulation will transform us into that of which we are now incapable of forming an ideal,—the God-man, the likeness of the Christ; He of the Four Letters will write upon us his Holy Name. "The Holy One—blessed be He—shall sit upon His throne, and all things shall be called the Complete Name, the Holy Name. Blessed be His Name for ever, and unto the ages of the ages."

The Indigo, the color belonging to the sign Gemini, vibrates to the key of F minor.

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RALPH WALDO EMERSON AND HARRIET BEECHER STOWE.

When the morning stars first sang together, and the Sons of God listened to the great Solar Anthem, there must have been a *duet* from Castor and Pollux as representatives of the Sign Gemini. Its unique duality exceeds that of any other Sign. It stands for the positive and the negative, the right hand and the left, for peace and war, for progress and retrogression. It thus represents the airy element in a four-square capacity as emblematic of spirit, and so lays the foundation of the Temple of Immortality, within which humanity may enter and become inspired for the grand work whereunto they are called along the line of a perpetual development.

In a tribal sense Issachar, as its representative, becomes the Zodiacal Hercules, lifting humanity upon each shoulder, both educationally and inspirationally, into that high atmosphere where —with Mother Earth below—they can breathe the more heavenly oxygen and be more fully allied with the divine.

In attempting to illustrate in human life this Sign of the Twins, the writer feels impelled to do so through two well-known Americans, Ralph Waldo Emerson and Harriet Beecher Stowe. He feels that it will be generally admitted that their outreachings and upreachings, as typical of this Sign, were unusual, distinctive, and uplifting.

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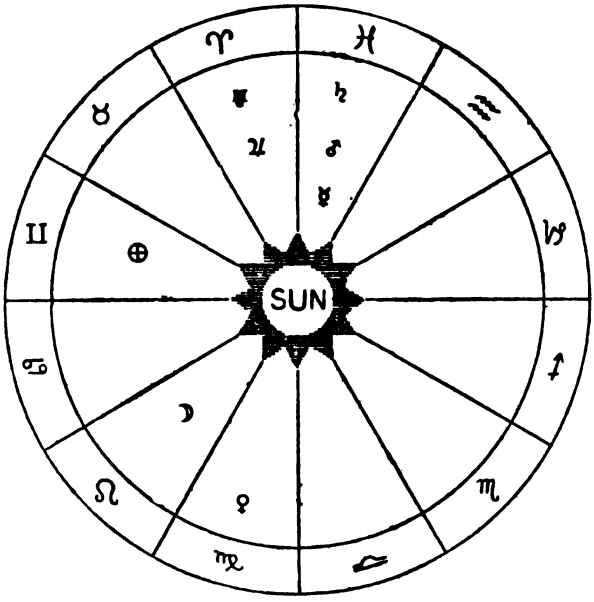
Ralph Waldo Emerson. Nat. May 25, 1803, at 3 p. m.



RISING SIGN—♎.

Earth	(⊕)	in	Zodiacal	Sign	of	Gemini	(♊).
Moon	(☽)	"	"	"	"	Leo	(♌).
Uranus	(♅)	"	"	"	"	Aries	(♈).
Saturn	(♄)	"	"	"	"	Pisces	(♓).
Jupiter	(♃)	"	"	"	"	Aries	(♈).
Mars	(♂)	"	"	"	"	Pisces	(♓).
Venus	(♀)	"	"	"	"	Virgo	(♍).
Mercury	(☿)	"	"	"	"	Pisces	(♓).

ELEMENTS.		TRINITIES.	
Fire,	Three.	Intellectual,	Three.
Earth,	One.	Domestic,	Two.
Air,	One.	Creative,	None.
Water,	Three.	Serving,	Three.

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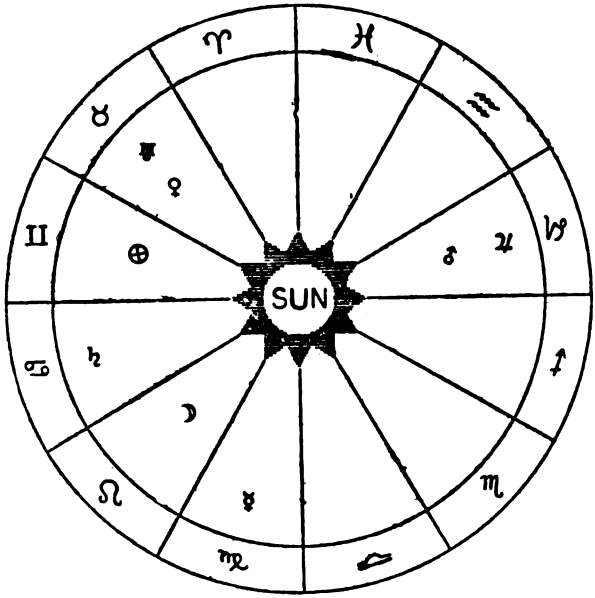
Harriet Beecher Stowe. Nat. June 14, 1812.



Earth	(⊕)	in	Zodiacal	Sign	of	Gemini	(♊).
Moon	(☽)	"	"	"	"	Leo	(♌).
Uranus	(♅)	"	"	"	"	Taurus	(♉).
Saturn	(♄)	"	"	"	"	Cancer	(♋).
Jupiter	(♃)	"	"	"	"	Capricorn	(♑).
Mars	(♂)	"	"	"	"	Capricorn	(♑).
Venus	(♀)	"	"	"	"	Taurus	(♉).
Mercury	(☿)	"	"	"	"	Virgo	(♍).

ELEMENTS.		TRINITIES.	
Fire,	One.	Intellectual,	Three.
Earth,	Five.	Domestic,	Three.
Air,	One.	Creative,	None.
Water,	One.	Serving,	Two.

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Tracing first through the Zodiacal Circle before us, that of Mr. Emerson, we note that the Earth was in the first Decan of Gemini, and that the Moon had been only a few hours in the Sign of Leo, at the time of his birth. His hands and his heart, therefore, form the basis of his career. Versatility and illumination were strongly united. And yet it is probably true that a touch of the Taurus element intermingled in his Earthy Sign, and somewhat of Cancer in his polarity. When to this is added the fact that in the East the Rising Sign appearing was Libra, we have indeed a most delicate adjustment, physically and mentally, upon which the planetary forces could act with unusual responsiveness. To that end Venus in Virgo (its best position) contributed in causing to exist an ideality and fine discriminations in the Love Element, as well as in opening his impressional nature to the influx of those finer spiritual intuitions, which eventually made him both poet and philosopher.

With Saturn, Mars, and Mercury in Pisces, we quickly discern the foundation of that restlessness which in earlier life pervaded his being. He must know what the Brook Farm meant, experimentally. He must stand in the pulpit as the exponent of Truth, as he understood it,—even as a transcendentalist. But, as the years came along, he sat more and more in the quietude where he could hear "the still, small voice," until one day he borrowed of his friend Whittier the Quaker books on the ordinances, and, upon returning them, was able to say with much emphasis: "John, the Quakers are right. It is all spiritual, and I will never administer an outward ordinance again." And he never did. His church did not agree with him, and he thenceforth became a cosmopolitan thinker, believing in the omniscience of the spirit and the omnipresence of common sense, listening ever to what the inner voice revealed. The poems and essays that followed attest to his faithfulness, and to the growth of soul that enabled him to

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become the Occidental Mystic of the Nineteenth Century. He learned to apply his own words to his own acts:—

"He that feeds men serveth few;
He serves all who dares be true."

His restless hands and feet became restful after the intellectual struggles and apprehensions were transmuted into comprehensions that the Over Soul about him was the very atmosphere of Divinity, and that his own spirit was at home there. What a lesson is this, not only to Biological students, but to all who realize in daily life the need of an overcoming of the earthly proclivities!

And what did the planetary forces do for him in the line of expression? A glance at the circle shows that both Uranus and Jupiter were in the Sign Aries when Earthly scenes first appeared to him. Herein the greatest, and also the most metaphysical planet, had their mighty mission. Jupiter enlarged all his ideals and voiced them to the world in language at once noble and powerful. Uranus clothed his mind with clear ideas of the spiritual and the mystical, so that he became as indomitable as Cæsar,—pushing on with fiery steeds that knew no opposition, conquering and to conquer. And ever by those steeds did the Messenger of the Gods run, adding strength and rapidity to the onward roll of this Mystic Chariot. When Air and Water came into calm, the dual Fire of Aries proclaimed the inspirations of this great soul in thoughts so remarkable that, as the Twentieth Century dawns, they have become largely incorporated into the religious thought of all our Protestant Churches.

While in no sense natively creative or original (as the circle shows), illumination, intuition and inspiration were the triune forces that so possessed him, that he was above the need of origination, and had but to open his spiritual eyes to see the Truth in its wonderful height, width, and depth, as well as its adaptation to the soulful need of God's sons and daughters in all their varied necessities.

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The Zodiacal Circle of Mrs. Stowe shows that the Earth and Moon occupied the same positions at her birth as when Mr. Emerson was born. We need not repeat, therefore, our comments thereon, but note how differently in every other way the heavens portrayed her natural characteristics. We will, however, pause to say that her femininity opened still more fully the inspirational currents which appertain to Gemini, and made her more susceptible to such planetary forces as we find belong to her Zodiacal Circle.

It will first be noted that the Earthy Triplicity is exceedingly strong and forms the basis for that amplitude of work in various ways which so distinguished her life.

In Capricorn, at the head of this Triplicity, Jupiter and Mars formed an ideality as to earthly attainment which—united with Uranus and Venus in the interior sign Taurus, where the occult forces control the lower brain in so fine a sense—produced, no matter what should be in the way, a virility in aspirational climbing, seldom found. In these planetary relationships, Ideality of mind was co-operative with its best psychometric qualities, and, in their unity, the keenest possible perceptions were opened as to the world about her. These qualities found their expression to the world through Mercury in Virgo, where, as "Messenger of the Gods," he was very discriminative in voicing to humanity her pent-up and individualized convictions. These formed her three-fold cord *with which to drive the merchandising out of the Temple of Freedom!*

Saturn in Cancer, intensified her womanly qualities, and spiritualized all her ideas regarding the home life. Further than that, it turned her mind into the Christly thought of doing for others in other homes, as the Golden Rule has taught. It created soulful harmony, through music and fine ideas, as to what the world should be. It tended also to strengthen her lung power, and make her thereby, physically, both finer

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and stronger. Thus endowed, the great world lay before her restless, intuitive, illuminative, and inspirational mind as a Garden of the Lord, needing tilling for finer and more bountiful production. With a multitude of home cares and duties, she could momentarily pause from day to day and indite those wonderful passages in "Uncle Tom's Cabin",—seeing all the while from her inner self the final outcome.

While the Earthy Triplicity governed her largely and enabled her to truly sense the earthly needs from an earthly understanding, and so act practically, she was, nevertheless, often able, as the experiences of life increased her soulful development, to climb the Mountain of Transfiguration and rest there, pouring forth her pæan of thanksgiving, as these lines from her pen so clearly testify:—

"So to the Soul that knows Thy Love, O Purest,
There is a temple peaceful evermore;
And all the babble of Life's angry voices
Dies in hushed stillness at its Sacred Door."

The vibratory waves of noble thought which these children of the Air put in motion during their earthly career, still move with increasing force into the hearts and homes of the world. They each illustrated that the reward comes to those who overcome. An unusual natural restlessness pervaded each. But their lives proved that *all* earthly restlessness may become the very haven of rest when the intellect willingly comes under the dominion of the Holy Spirit. Then God speaks and acts through man and woman as parts of Himself. As these two souls have shown us that, as restless Geminis they could be calm, progressive, and peaceful, true leaders over the mighty roadway to the Eternal Kingdom, so may it encourage us who remain to reach up for "the light that never shone on land or

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sea" to illumine our inner selves, that we may act as they did for the good of humanity. Over the graves of both Mrs. Stowe, as the real liberator of the colored race, and Mr. Emerson as the true liberator of human thought, each having performed their part in breaking the shackles of political and religious slavery, may well be placed the—

SLAVE'S EPITAPH.

"God wills us free,—Man wills us slaves,
I will as God wills;—*God's will be done!*"

Libra.

THE DISCERNMENT OF TRUTH.

In the refined and highly developed mentality, the discernment of truth is a purely natural faculty. This thought brings us to a consideration of what we mean by a highly developed mentality. Many persons have spent their lives, or a large portion of their mentality, in memorizing what they have read and observed, a habit which is not conducive to the discernment of truth, from the fact that every individual gets an entirely different conception of word formations, or sentences; so much so that the same sentence conveys to different minds totally dissimilar ideas. Therefore, no absolute truth can be conveyed by words, and he who memorizes words, and accepts them as truths, is accepting the mere shell of truth, for the kernel and the meat of eternal truth may be in the shell or it may not.

An illustration in this connection may be seen in the habits of chickens, squirrels and mice. A chicken picks up a small nut, and if there is a kernel in it, swallows it; but if there is not, it drops and leaves it. The squirrel never gnaws a hole in a nut that has no meat in it; neither does a mouse. On the contrary, man is incapable of judging between the nut that

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has meat in it and that which has none, between the false and the true, because he is necessitated to act from reason. Squirrels and birds have an instinct which seems to penetrate into the invisible and discern that which man fails to discover. This is simply because the mind of man has been accustomed to depend upon the five senses for everything. When a person who is in the habit of memorizing, reads new and important truths, his attention is fixed on remembering what he is reading, that is, remembering the words; while one who is not in the habit of memorizing, is apt to read musingly with the mind all absorbed in getting the real truth that lies under and behind the words. He thus gives an opportunity for the instinctive nature to unite with the intellectual, thereby forming clear, accurate intuitions as to what is truth and what is error; in other words, he looks within the shell and sees the kernel that is there. This accounts for the fact that in the advanced thought there are so few leaders among the "highly intellectual" people. It is the highly-cultivated class who look for infallibility in words; and if you talk to these people about the new thought, they quickly inform you that there is nothing in it, simply because they read the words only and find that the words of one author contradict the words of another—they often say, How can one know what is true, when there are so many conflicting ideas?

Again, the same mental state gives rise to an inclination among the masses to single out some one leader and follow that one leader implicitly, as if he or she had the infallible and only truth. Such following amounts to nothing, except, possibly, as an aid in bringing the new thought to the notice of a greater number of people; but they who implicitly follow a leader rarely accomplish much for themselves. The ones who will reach the ultimates are the independent thinkers, who desire to know the truth for themselves, who are not satisfied with the statements of others; no matter if the whole world united in certain conclusions, they would be ready to question those conclusions and examine for themselves. Such minds

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contrary, man is incapable of

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The utterances of Jesus on this subject are varied. In one instance, he said: "Except ye be converted (change your minds, course of action) and become as little children, ye cannot enter the kingdom of heaven;" he also said, "the kingdom of heaven is within you." Therefore, unless you take the attitude of a little child who recognizes the fact that it does not know, that it has all to learn, and seek for that divine gem of truth for the sake of truth only, for the sake of righteousness, the kingdom of heaven cannot enter into you, much less can you enter into it. The prophet said, "Out of the mouth of babes and sucklings hast thou ordained strength," implying that in the mouth of the wise and learned there is great lack. We have thought that surely the refined and elegant people—who are so numerous throughout the land—must be the first ripe fruit of the earth, but they have learned much that must be thrown aside before they can learn the truth, and it is a great deal easier to obtain truth than it is to free one's mind from errors learned in childhood and held in manhood and womanhood.

Among all the amount of talk in the world about occultism, magic powers, immortality of the body, etc., there is no real original thought. Whatever real occult powers, so-called magic powers, or great knowledge of spiritual things have been obtained by any one, no matter what his religious beliefs or teachings may be, be he Hindu, Chinese, Roman Catholic, or Protestant, the story is always just the same; that is, a life of purity of true soul or childlike devotion to God, the Eternal Spirit, recognition that in and of the individual self there is great weakness and an earnest reaching out to the fountain of all knowledge, wisdom, and power to gather to one's self those attributes which correspond perfectly to the teachings of Christ of Truth.

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are in condition to obtain knowledge, truth. Another class appear so nearly like those to whom we have just referred that they are often mistaken for the true order of mind; they are the ones who, thinking along independent lines, reject everything they hear from another—they seem to be incapable of receiving a thought and carefully weighing and balancing it in their own minds in order to find its true value. It was, undoubtedly, because of the above facts that the followers of Jesus, when he was on earth, were not of the educated classes but were really chosen from among the lowest class of the people (fishermen); and it will be seen that, while the Apostle Paul was the most eloquent of all the Apostles, yet he was biased in a great measure by education, and a comparison of his writings with those of the loving disciple John, shows how transcendently beyond the writings of Paul are those of John.

If one wishes to obtain real knowledge, he must desire to know purely for the sake of the use of the knowledge to himself; he should refuse to seek for or acquire knowledge that he does not need. The animals and birds go out and gather food when they are hungry, and when their hunger is satisfied they leave it until they are again in need of it. This is the expression of pure nature. We are told that the children of Israel were taught an important lesson in this direction while they were in the wilderness. When they were being fed with manna they were not allowed to gather any more than just enough for the day. Again, we read the words of the Lord's prayer: "Give us this day our daily bread,"—the food we need for the day, be it for the mind or the body. If the individual looks into pure nature for the food of mind he requires, with a consciousness of need in himself, he will have no difficulty in knowing what is truth and what is error. The multitude of ideas before the world will express to such minds nothing but an abundant supply in all directions; while those who would store up great quantities of food in the storehouse of memory, it is a mass of chaos, entirely worthless.

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The utterances of Jesus on this subject are varied. In one instance, he said: "Except ye be converted (change your minds, course of action) and become as little children, ye cannot enter the kingdom of heaven;" he also said, "the kingdom of heaven is within you." Therefore, unless you take the attitude of a little child who recognizes the fact that it does not know, that it has all to learn, and seek for that divine gem of truth for the sake of truth only, for the sake of righteousness, the kingdom of heaven cannot enter into you, much less can you enter into it. The prophet said, "Out of the mouth of babes and sucklings hast thou ordained strength," implying that in the mouth of the wise and learned there is great lack. We have thought that surely the refined and elegant people—who are so numerous throughout the land—must be the first ripe fruit of the earth, but they have learned much that must be thrown aside before they can learn the truth, and it is a great deal easier to obtain truth than it is to free one's mind from errors learned in childhood and held in manhood and womanhood.

Among all the amount of talk in the world about occultism, magic powers, immortality of the body, etc., there is no real vital thought. Whatever real occult powers, so-called magic powers, or great knowledge of spiritual things have been obtained by any one, no matter what his religious beliefs or teachings may be, be he Hindu, Chinese, Roman Catholic, or Protestant, the story is always just the same; that is, a life of purity and true soul or childlike devotion to God, the Eternal Spirit, a recognition that in and of the individual self there is great need, and an earnest reaching out to the fountain of all knowledge, wisdom, and power to gather to one's self those attributes which correspond perfectly to the teachings of Christ of Nazareth.

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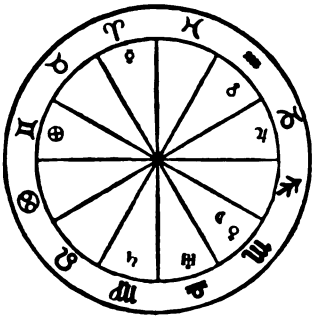
DELINEATION OF CHARACTER.

We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

F. E. M. June 14, 1848. Jubbulpore, India

Trinities.		Triplicities.	
Intellectual,	2.	Airy,	3
Maternal,	1.	Watery,	2.
Reproductive,	3.	Fiery,	1.
Serving,	2.	Earthy,	2.



You were born when the earth was in that restless sign Gemini. Your mind is very quick to take a suggestion and to learn from what you hear and see around you,—to learn from others; yet, no doubt, you seem to be original, and are original, in that you seldom take verbatim from anyone, but absorb ideas and formulate them in your own way. Your polarization into Scorpio, Venus being in that sign, gives you a rather subtle mind. Those who know you best have learned that it is very difficult to find out what your purposes are; in fact, what you really think. You have a tendency, as the boys used to say, "to feel after a snag and avoid it." Uranus in Libra and Saturn in Virgo unite to produce in you clear psychic perceptions and orderly intuitions. Once in about twenty-nine and a half years all old conditions seem to be broken up around you and new ones established. These are the times when Saturn transits the place it occupied at the time of your birth, and you should be prepared for an entire change in your life. Mars in Aquarius contributes adaptability to public service and self protection in that sphere. Jupiter in Capricorn gives economy, frugality and care of self and your own interests. Mercury in Aries gives strength to the brain, but it may unite with Saturn's position to weaken your health. Look well to your health, follow carefully your own intuitions, and your way will be comparatively clear through life, with the exception of the times of Saturn's transiting your place at birth.

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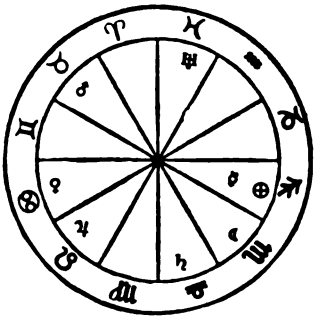
A. M. Dec. 21, 1878, 7 a. m. Eastern Nova Scotia.

TRINITIES.		TRIPLICITY.	
INTELLECTUAL,	1.	AIRY.	1.
MATERNAL,	2.	WATERY,	3.
REPRODUCTIVE,	4.	FIERY,	3.
SERVING,	1.	EARTHY,	1.



RISING SIGN—♐.

You have a good, active, strong body; are very positive; faithful in your devotion to friends, home, and family; peculiarly secretive and yet expressive. You love to have a friend in whom you can confide, and yet there are certain things that you would not confide to any one. You are bold and courageous, and would make a good soldier, but I am under the impression that you are liable to accidents and times of sudden illness. You have fine intuitions and psychic perceptions, also mechanical abilities. Have a proud heart and high ideals; hold an ideal that you should accomplish great things in this life. Endeavor to develop the powers of the mind, for you would never be satisfied to work with your hands. Great mental culture will be required to overcome the influence of your somewhat backward polarity, but, the earth and rising signs being Sagittarius, you have great perseverance and determination. Mercury in Sagittarius gives physical strength, but Mars in Taurus makes you quick-tempered and combative. There is some liability to take offense where none is intended, for the qualities of Mars enter into the senses and give you an almost continuous consciousness of an adversary to struggle against and overcome. Venus in Cancer intensifies the love of home and family. You should subdue undue pride, sensitiveness, and combativeness; give the mind plenty of culture and you will be able to utilize the knowledge gained. The periods of greatest danger in the regenerate life are when the moon is in Sagittarius or Scorpio, and the time when either of these signs is rising.

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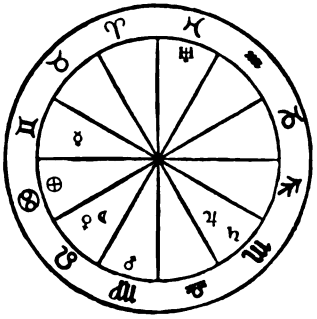
M. B. M. June 29, 1881, 11 a. m. Sedalia, Mo.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	1.	AIRY,	1.
MATERNAL,	4.	WATERY,	4.
REPRODUCTIVE,	2.	FIERY,	2.
SERVING,	1.	EARTHY,	1.



RISING SIGN—♍.

At the time of your birth the earth was in the sign Cancer, the moon in Leo, and Virgo was rising, which is the most orderly arrangement you could have, as it takes in your entire trinity,—the maternal; consequently, you have a strong endowment of the maternal nature. This gives a bright, vivacious disposition, full of energy and good will; a clear head and a mind that readily sees behind the veil; you read your letters between the lines, are well adapted to the study of the mystic and the higher laws of nature, and have good vitality. Underlying and deep down in your nature you will sometimes find that there is a good degree of jealousy. Uranus in Pisces unites with Mercury in Gemini to produce a love of study, of obtaining knowledge, especially along occult lines. There is probably nothing that disturbs you more than to read something in the line of the occult that you do not understand,—you cannot rest and it is difficult to banish it from your mind until you have a solution of the problem. Possibly you have much trouble with your digestion. Mars in Virgo, your body sign being Virgo, makes you peculiar in your inclinations in regard to food. Give considerable thought to the study of hygiene as adapted to your own peculiar nature. I do not think that it would be well for you to drink water just before or at meals. Venus in your polarity inclines you to be neat and orderly, and gives you a love of art and considerable artistic ability.

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CORRESPONDENCE.

STANFORD UNIVERSITY, CAL. Dec. 11, 1900.

Mr. H. E. BUTLER,

Dear Friend:—I have received three numbers of The Occult and Biological Journal. Am feeling greatly interested in the work you are accomplishing, and wish to express my appreciation of it. I am very glad that the good work carried on heretofore by The Esoteric is to be continued.

In acquainting myself with the horoscopes of different people, I found a very strange case, and yet I presume that to you it may be an ordinary occurrence. A daughter, born September 7, 1873, was polarized in the sign Pisces, the one her mother came under, who, in turn, was polarized in the daughter's sign of Virgo The mother's date of birth I failed to put in my book, but I might succeed in getting it, if you should wish. The two were very unfortunately opposed to each other in almost everything, and each one was perfectly miserable, not dreaming there was a cause for it. I wrote their horoscopes for them, and they were surprised, and pleased to account at last for their peculiar condition; and the last time I saw them they were determined to live together with a better understanding of each other's failings. I also wrote the horoscope of the son, whose nature seemed misunderstood by them—December 19, 1867. These people were very grateful.

I have found so often in writing the Sagittarius nature, or of one polarized in that sign, that the person had a disposition to *throw* things. One child—January 26, 1892—would actually tell his mother he was going to throw himself in the river if she did not do as he demanded, and would start off down the hill to the river in a perfect rage. Now, was it not a good thing

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for that parent to know that she must teach her child to restrain his hasty speech and action?

I have found so many who were born or polarized in Virgo with some trouble of the eyes. Had rather an amusing experience with one fond mother, whose child came July 28, 1893. In the Leo nature was the tendency to deception. She read that far, then put the paper away, telling me that if there was one characteristic she dreaded it was that, and she knew her child did not have it. I told her that it *was* in her child, and her duty was to teach the child to be frank and honest, and in that way overcome any tendency to deception. She wished me to write her own horoscope, but said that I must leave out anything that was disagreeable; so I refused to write it. I met this lady a year afterward, when she reminded me of her child's horoscope. Said she was astonished to find that the child had tried to deceive her a number of times, and so she opened and read what I had written. She thanked me very sincerely, and was willing to have her own horoscope written with everything as it was; but I have never written it.

I came across a poor workman, a carpenter—August 29, 1877—and inspired him with the desire to educate himself for that which he was fitted. He was soon attending lectures at the College. Same of the Aries people are very foxy—to speak plainly, bitter and revengeful; and how I pity some of the Taurus people who have not been instructed in honesty. One poor boy could not help stealing and had to be expelled from his school; and I felt that his mother was to blame. She told me that the habit began when he used to take the pennies from her purse. She should have *taught* him to be honest, and to despise theft. I could relate many cases true to your tracing of character.

The study of vibration is extremely interesting to me, and with all my studies of occult matters I associate your work of Solar Biology—it is invaluable. I was sorry to see that Eleanor Kirk had, in a way, prevented the sale of your book

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and I suppose was indebted to you for much of her material. I know that your time is very valuable, but for a long time I have wished to write this letter—I think the moon in Leo has something to do with its date although it did not occur to me till I went for your book. I am earnestly striving for true soul growth and spiritual unfoldment. If you can speak a word of help, please do so.

Your friend, Aquarius-Aquarius.

BOOK REVIEWS.

Volume I. No. 1, of THE INTERPRETER lies before us. This is the first appearance of the organ of the School of Interpretation, conducted by Rev. George Chainey. It is a very neat little 40-page magazine, and we wish it an abundant success. "Issued monthly in the Divine Year." Subscription, $1.00. Address Rev. Geo. Chainey, 1021 Masonic Temple, Chicago, Ill.

THE PHRENIC WORLD, is a 16-page paper published in the interest of Phrenology and the Science of Mind. Price per year, $1.00. Noah S. Edens, editor and proprietor, Brownwood, Texas.

IPHIGENIA, BARONESS OF STYNE, A Story of the "Divine Impatience." An Approximate Autobiography by Frederic Horace Clark. Cloth, 460 pages. Price, $2.00. The remarkable story of a life devoted to the art of music. The Baroness was born in Germany, and was educated in music under some of the leading German masters. Her criticism of their methods and her musical ideals suggest some important lessons to musicians, especially to those who contemplate finishing their musical training under the teachers of Germany. She has an ideal of piano methods, which, if put into practice, would produce results far beyond anything now heard. While I am not a musician, I love good music, and the piano as taught and played, has little music for my ears; it lacks what she so beautifully explains and illustrates,—the unification of harmony. While her enthusiasm finally led her to commit suicide, she seemed to do so with the thought of a martyrdom to music. That thought, lending its color to the book, somewhat mars its otherwise most remarkable and profitable story. Every musician should read it, however, for it contains suggestions that can be obtained from probably no other source, unless from her pupils, of whom Mr. Frederic Clark is the only one I know. He is teaching in Chicago, and is also issuing a quarterly periodical entitled, Music of the Future and of the Present. The number before us contains 156 pages, and is sold by Frederic Horace Clark, 1004 Steinway Hall, Chicago, Ills. Price, 25 cents.

THE RUSTLE OF HIS ROBE, A vision of the Time of the End. By Margaret Kern. Quarto cloth, illustrated, $5.00. The book is well written—a very remarkable production showing deep thought, or, at least, a pure and receptive mind

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through which such vision could be given. It is suggestive rather than instructive. It deals in symbolism from start to finish, and the Esoteric student would comprehend its meaning more fully probably than any other. When understood, it will be found to correspond with what is foretold by the ancient prophets concerning our time. The book is printed on elegant paper with wide margins. The cover is a delicate pink, printed in violet and gold. It is certainly a very interesting work.

We have before us three booklets entitled, respectively, Character-Building, Thought Power, Every Living Creature, and The Greatest Thing Ever Known. They are very elegantly bound and neatly printed on the best paper. As to the value of their contents, it is scarcely necessary for us to recommend them, as the writer, Ralph Waldo Trine, is well known, standing in the front rank of authorship. These booklets are put up in a neat little case and sold for $1.00 a set, or 35 cents a volume, by Thomas Y. Crowell and Co., New York.

This seems a time of new periodicals. We have before us Vol. I. No. 1, of an eight-page paper entitled The Good News, devoted to Health, Life, The Coming Kingdom and Restitution. Fred Deem, editor, Columbus, Kansas. Subscription, 50 cents a year. Also Vol. I. No. 1, of a 16-page periodical entitled Name on the Sky, devoted to the Spirit Government of Love. Single copies, 10 cents. Address The Western News Company, 204 Madison St., Chicago.

EDITORIAL.

Some time ago, in a book review, we called attention to a pamphlet entitled "The Pantheism of Modern Science," by F. E. Titus. We most highly recommend the book to our readers as an important aid in forming a correct idea of the world in which we live and the God-powers active therein. We have a small stock of these booklets on hand, and as the price is only 10 cents each, every one can afford to have a copy.

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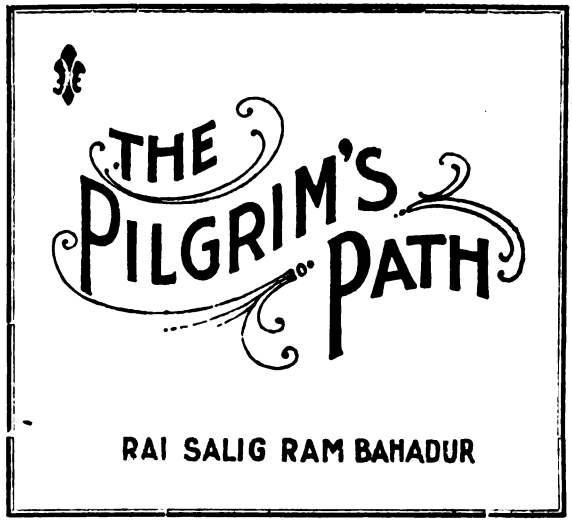
All internal practice primarily consists of three stages, *Samiras* (repetition of His holy name), *Dhyan* (concentration or meditation), and *Bhajan* (devotion proper).—*Sec. XLIX.*



The Sound current is also the Spirit and Life current; and as the spirit is raised by its help to the true spiritual Source, greater spirituality, intelligence, and pleasure are derived thereby at each step.—*Sec. II.*

The Highway is within us. The starting-point is at the junction of the eyes within.—*Sec. I.*

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First Lecture.—The Idea of God. The people of all ages characterized by their idea of God—The word of God associated with the idea of power—Man can only understand or think of things of which he has a correspondence within himself, p. 3. The senses perceive effects only—Causes are deductively determined by reason, p. 4. The wonders of will, p. 5. Yahveh, "I will be what I will to be," p. 6. Space filled and interfilled with worlds interior to each other—Order and intelligence everywhere manifest, p. 11. The First Cause, the essential Man, humanity the objective parts, p. 12. Matter a condition of spirit, p. 15. Love the fulfillment of the law, p. 18. Meditation good for the soul—Finding God, p. 19.

Second Lecture.—Force. "All things work together for good"—The male and female principles everywhere present in Nature. The condensation of force into matter accomplished by the Logos or "Word of God," p. 26. How thought is formed and sent forth on its mission, p. 27. The evolution of matter through generative processes, p. 29. The female will the ensphering or binding principle, p. 31. Compression, heat, expansion, polarization, p. 35. Electric and magnetic currents of earth and sun, p. 36. Becoming Sons and Masters instead of servants, p. 38.

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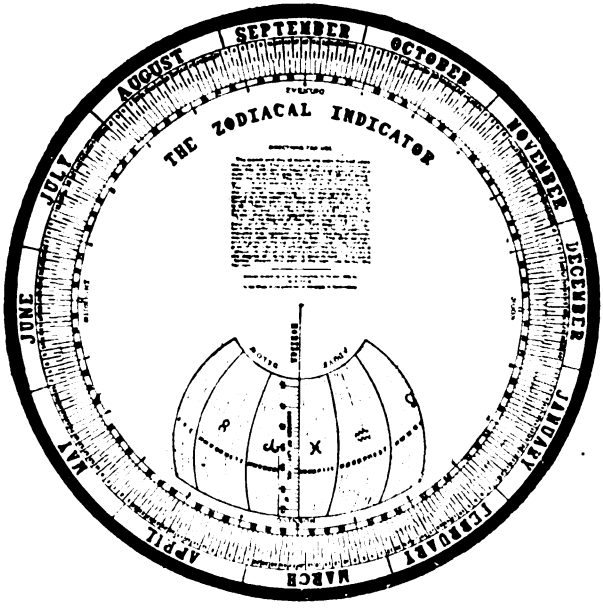

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The Occult and Biological Journal

DEVOTED TO
BIOLOGY, METAPHYSICS AND
ESOTERIC SCIENCES.

Vol. I. No. 10.

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DEVOTED TO BIOLOGY, METAPHYSICS AND THE ESOTERIC SCIENCES.

HIRAM E. BUTLER, EDITOR.

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PREFACE.

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Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

THE ESOTERIC PUBLISHING COMPANY is an incorporated body. It issues stock at $10 per share, the money received therefrom, as well as from subscription, being used wholly in the advancement of the cause it represents; that is, it is used in publishing and advertising books, the Journal, etc.

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THE

BIOLOGICAL JOURNAL.

VOL. I. — ☙ — No. 10.

JUNE 21 to JULY 22, 1901.

THE PURPOSE IN THE CREATION OF THE WORLD.

PREFACE.

We propose to give a series of articles, which will place the mind of the student in harmony with the purpose of God, and consequently with all the laws of creation; for if our purpose is the same as God's, then we are by virtue of that fact, one with Him, or It, if you please; for our beliefs give quality and direction to our inspiration.

If we believe correctly in the fundamental principles, the inspiration that follows will tend to illumine and strengthen those principles; on the other hand, if our beliefs are erroneous, then that which we inspire will but add to error. Again, every mind gives color and form to the thought created by it; therefore, if our minds can be put in order in all the underlying or basic principles, a structure of perfect truth will be possible to us, but in no other way.

We firmly believe that, in these articles we shall be able to lay and consummate a foundation which will enable the student to build in his own mental structure a perfect temple of the

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living God; a paradise from which he need never be driven.

It should be born in mind, however, that we do not claim here, to give perfected knowledge; we only claim to give absolute facts relative to the *foundation* of all knowledge, and if these facts are used according to it, or, if the student builds according to the principles we give, he will never have to stop, tear down and reconstruct, but may go on gathering knowledge, beauty, excellence, joy, peace and ecstacy, throughout the endless ages of eternity.

The ideal of happiness is laid at the very foundation of all life. In man, the highest order of animation, it is an ideal, seldom if ever, correctly defined. He knows there is something lacking, something that ought to exist to produce deep peace and happiness. The incapacity of the human family to correctly define this longing, has led them into many extremes, and into suffering, disappointment, sickness, sorrow and death. If it were not a legitimate heritage, however, it would not have been placed at the very fountain-head of our existence.

The great question before the human mind is, what is that happiness, and what method of life and course of thought, is requisite for obtaining it? If we should ask a thousand persons this question, there probably would not be two whose answer would exactly agree, and certainly not, if they answered according to the definition they had previously concluded on in their own minds; for the conclusions of all men and women in this direction, are based on their hopes, desires and aspirations in life.

The most refined and intuitive of the human family are, as a rule, the most thoroughly at sea for a conclsuion, or a definition, of this question. If we were to ask such an one;—what is the way to happiness, true lasting enjoyment?—we would probably receive the answer, I do not know of any such thing on earth; I know of no such way for the human family. But

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the fact that that desire is implanted deeply in the soul of all, is proof positive that such a way exists.

Probably the nearest approach to it that has ever been reached, has been attained by the mystics, so-called,—who devoted their lives endeavoring to know and to do the will of God. Sometimes it was put in that form, and at other times it was put in the form of seeking to know the laws governing their being, that they might rise superior to the force of circumstances, sometimes called fate, and to a certain extent, be master of their own destiny.

But all who have attained anything worthy of note, have found that there is but one general thought and source by which destiny may be mastered and true peace of soul found; and that is,—first to seek for and find the solution of the problem,—for what purpose was I created? What purpose was there in the mind of the Creator in giving me and the world existence? That a perfect solution of this question has never been given to the public through sage or seer, is an unquestionable fact. Many, however, have approximated it; and they who approached nearest, have been the founders of systems of religions, and have led their adherents nearer to this crowning ultimate which we are seeking, than any others.

It is a law, that in order that a plant may grow it must live in harmony with the principles of its nature, and these must be in harmony with the nature of the earth, atmosphere, and all the conditions of its immediate surroundings; and to whatever extent complete harmony fails to exist for that plant, to such extent the plant is dwarfed, deformed, or fails in reaching the perfection of its nature. The same is true of man: whatever is not in harmony with his nature depresses his normal action and growth and produces an oppression of the senses, which results in sorrow, discontent, weakness and disease of the mind and body.

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It follows then, that there can be no happiness, that which the very foundation of our existence looks and longs for, cannot have a standing, until man has learned how to live in harmony with his own real nature and also in harmony with the soil of his surroundings and source of his existence and growth; for the soil in which man grows mentally is the cause world next beyond physical manifestation. True, the physical body grows from the soil within, the nourishment constantly taken into the body; but it is well established, that inharmonious mental conditions of the individual, dwarf the growth and development of the body, and retard the mental and spiritual unfoldment.

We have now reached a point in racial development, where the pursuit of happiness through the gratification of the senses, has been found to be a total failure in bringing the happiness the race is seeking, and the mind has been turned to inquire in the right direction; namely, for knowledge of the cause world, methods for attaining a higher state of existence; methods by which, may be brought into the life of the individual, a consciousness of the world of cause. In many cases the mind has even reached out to the God and Creator of all things; and earnest inquiries are being made for the way to obtain this spiritual knowledge. The land is now full of theories on these subjects. The ancient books are being brought out from their hiding places; translations are being made; men are digging deep down into the earth, to bring up the histories and records of past ages, in hopes of finding something that will throw light on the subject of their quest.

While it is well to gather up all the knowledge that has been obtained through experience in past ages, yet it goes without saying, that the knowledge that brings perpetuity to the race and harmony and happiness to the minds of the people, has not yet had an existence upon this planet. That it has had

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partial existence, is demonstrated in the fact that there are a few who have reached high attainments in spiritual knowledge and power. This, however, has been but partial knowledge, and it brought proportionate results.

The question now arises, can we who stand upon the earth to-day, having all the experience of the past age, not find methods that will open up the finer sensibilities, giving us access to the fountains of inspiration, through which we may obtain perfect knowledge of the laws of the universe, especially those governing our own life.

Methods have been found and employed which increased the knowledge of the people and opened up to them the fountains of inspiration. For instance, Buddha, while he had the ideal of regeneration and many of the most inportant methods for piercing the veil, and entering into the light of truth, yet he was like a man with a ball and chain attached to his foot, through his belief in karma, which caused him to say to his disciples:—"I forbid you, O bhikshus, to employ any spells or *supplications*, for they are useless, since the law of karma governs all things."

This seems to verify the words of the Prophet Isaiah in the sixth chapter, ninth verse, namely, "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Our Lord, Jesus the Christ, in Mathew XIII, 14th and 15th verses, refers to this prophecy.

We believe it has been the design of the Creator, and indeed a necessity, that there should be something to shut the eyes, and prevent the people of the earth from receiving and understanding the whole truth, which, when understood, would bring them into the likeness and image of God, possessing

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power over life and immortality, before the time had arrived that the human family had matured the experimental knowledge relative to an earthly existence, and were fully developed for that perfect age, which all men are destined to inherit in the fullness of time.

Many have sought evidences in the stars, and in the calculations of cycles, to prove that the era has arrived for the bringing in of the ripened fruit of the earth, a perfected humanity; but we will neither speculate, nor make the effort to search the heavens above, nor the earth beneath for evidences; the fact that the highest developed people on our planet, the Christian nations, are awakening to the necessity of this knowledge, is evidence enough for us, that the time has come, when this knowledge may be obtained and those grand ultimates reached, at least, by some of these people.

It is generally accepted that Egypt and India have come nearer reaching that grand ultimate, than any others of whom we have any history. Both had as a base upon which to build their beliefs; a cosmogony which comprehended the object and methods in the mind of the Creator for creating and peopling a world. In the consideration of this cosmogony, man finds the tendency of all creative law, and in order to reach the high ultimates sought for, he must live in harmony with those laws, as we are creatures that have been produced by them; and as a stream can never rise higher than its fountain, we, therefore, can have no hope of abrogating them, being the laws governing our existence, and any violation will bring the consequent results; namely, disorder of mind and body, disease and death.

The cosmogony of the Hebrew scriptures presents to our mind in its very beginning, that death entered the world by sinning against some of the laws of the universe; and not only death, but all the sorrow, ignorance and difficulties under which the human race has suffered; chief among these, or as a cause

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for these conditions, was the banishment, from the immediate, conscious presence, of the spirit of God. Therefore, it is apparent and reasonable, that if these great ultimates for which we hope, are ever to be obtained, it will be through a correct knowledge of, and perfect compliance with, all the laws of nature. When this is accomplished, then the mind will be in harmony with the mind of God, or the creative power.

If indeed, there is a God, or even an intelligent mind force, that is causing and carrying forward the work of creation, in all its diversity of manifestation, then it follows that there must be one definite terminus, otherwise all would be chaos. In other words, there must be a definite purpose in the mind that has produced all mind; in the causation that has produced all causation. Therefore, if we wish to find the high goal, our ultimate, we can never hope to find it by going across, or by attempting to swim up the stream against the tide of our own and all other life. We must determine in what direction the whole tide of creative energy is moving, and move with it; and not only so, but as in this current of creative life there are many streams in one; a stream of vegetable formation, of the varied character of animal and also of the human formation; there is also that mighty stream of mind and soul power, which is indeed the soul of all life.

Now, we know we may ally ourselves to that stream of mind and soul power, and repel that of the animal or the lower sensual, and use only as much of it as is necessary for the perpetuity of our physical existence, which is good, because it tends to life and immortality; to neglect this is evil, for it tends to sorrow, disorder of mind, sickness, and final death.

If we accomplish the object of this work, we shall be able to show you the direct course and ultimate towards which this mighty stream of creative energy is flowing; and we shall be able to take hold of and ally ourselves to that great fountain

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of mind which flows from the throne of God, the Infinite Creator and cause of all things; and intelligently to become a co-worker with that mind, and through unison with the Eternal Causation, to harmoniously grow into his likeness and to avoid the counter-currents which were the cause of death in the beginning, and have ever continued to be the source of all our suffering and misery.

(To be continued.)

TO-DAY.

BY E. J. HOWES.

"All that ever was or will be is. Now is the only then or will be."
—SCARSDALE.

Hope for to-day in a land that is love;
Where the pale river makes no dissever
Of regions now here from the vastest remove
Of regions oft said to be over the river.
Love hath only one country and land.
If spirits ne'er part save one in the heart
So spirits e'er stand at one, hand in hand.

Work for to-day in a lingering land,
Just at the sway of a lapsing away
To a finer and brighter—a pale golden sand
And gold of pale air on the edge of great day.
Little things done in a faith that gives flight
To little things done to a far spirit change
And heavenly treasure of store in great light.

Love for to-day in the one home of hearts
Equally ever where loves ne'er dissever.
Nor river nor ocean nor time ever parts
From the brightness oft said to be over the river.
Love hath only one country and home.
'Tis itself that is all and its own golden other,
Unto which all true love, hope and work ever roam.

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MAN A MINIATURE SUN.

Dr. H. Baraduc, of Paris, who recently made some interesting experiments with the object of obtaining photographs of the human soul, has now come forward with a new theory, which is that every human being is a miniature sun—is, in fact, what he styles a "man sun." He has fully explained his theory to the French Society of Biology, and also to the French Academy of Sciences, and so impressed was the academy that it straightway appointed a committee composed of MM. d' Arsonval, Becquerel and Moisson, and instructed it to examine as to the scientific value of Dr. Baraduc's views.

According to Dr. Baraduc—and the fact is generally admitted—man is surrounded by an incandescent atmosphere known as the photosphere. Now this photosphere, as he points out, is the theater of perturbations and of gigantic cyclones, the influence of which is felt even on our own small planet, since it also produces on this globe cyclones and other disturbances. "We, too," says Dr. Baraduc, "have our photosphere or atmosphere, which vibrates and moves, not only in accordance with the moral impressions which we receive according to our spiritual condition, but also according to the influence which is brought to bear on it by the tempests in the sun and on the earth." In other words, he insists on the verity of that old aphorism of the alchemists, the theurgists, and the therapeutists—namely, that "the small is like the great, and that which is on high is like that which is below."

As a proof of his theory, the doctor and his assistants have taken several photographs of vibrations which emanated from human bodies, and when these bodies were in varying conditions. The photographs show these varying conditions very

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clearly. Thus the vibrations which emanated from the calm body are tranquil, those which emanated from the body in a state of cerebral or cardiac activity resemble the normal atmosphere of the sun, and those which emanated from a body in a state of fury or profound trouble resemble the solar tempests as they have been photographed by astronomers.

The coincidence of these photographic images is at least curious, and at any rate there can be no question as to their reality. To explain them is the problem. Does this human photosphere radiate simply from our bodies and from the nervous centers of our material beings, or does it, as is now claimed, radiate from our very souls?

For the present, we must rest satisfied with the knowledge that our beings are not bound by the epidermis, but that they radiate and extend their influence much farther. Long ago the Hindus foresaw that this discovery would be made, and that by means of this photosphere, which thus registers all human passions, human knowledge would be vastly increased.

Should Dr. Baraduc's theory prove correct, a simple explanation can be given of all the phenomena of sympathy, antipathy, telepathy and others of like order. Technically his theory is one concerning "curved force and the vibrations of ether;" but in plain English it is based on the assumption, that every human being is a miniature sun, and is not only influenced in the same manner as the sun, but also influences others around him as the sun influences the neighboring celestial bodies. A wonderful fact, if true, and so it is believed to be by some eminent scientists. Unusual interest is being taken in the subject in Paris, and many agree with the French writer who says: "If the results reported by Dr. H. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery of the century, a discovery which is certainly more remarkable than that of the famous *x*-rays."—*New York Herald.*

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DIVINE WISDOM.

Occultism is defined as Divine Wisdom, which emanates from the primal source of truth. Study it, it will lead you up to the highest goal. It comes through an earnest desire to know the truth, which can only be drawn from the inmost fountain of interior life: therefore, look within for the grandest results.

The surface or exterior is but an expression of the center, where the life energies glow and burn incessently, to transmute lower forms to a higher plane of existence; it is the worship of the Divine Architect,—from the least to the greatest.

To be successful, work from general principles, and do not be disturbed by personal opinions or theories; they have their uses, but are only stepping stones to bridge over the mirey places, that need just such filling. The primitive soil is marshy and requires many periods of growth and much debris to make a sufficiently solid foundation to tread and build upon; so accept all as good and necessary material.

Now, the building that is to be erected is typical of your body, or the house in which you live, and you are to be the architect and project by your mind the most approved plan of work that shall be acceptable to and place you in line with the masters.

Heed the inner voice: listen in the silence and be ever on the alert to catch the first gleaming thought that comes like a ray of sunshine in the morning, which dispels the darkness with the glorious light of day.

One thought paves the way for another, and by degrees a transformation is acquired, a building is commenced, not made with hands, but in the heavens eternal.

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Can you realize that you are creators, and are filling the astral world with habitations and thought entities. Thoughts are things, living beings that grow and beautify, or deface, as the case may be, but only the good and true are immortal; for the wheat and chaff will be separated in due time.

Life is what you make it, and you make it from the conception you have; and that depends upon your status, or the development you have attained.

Learn to be charitable to those with whom you come in contact: you will when you understand the use of the different grades of life and processes of growth.

There are many avenues, and many doors opening out, they are ajar, and only wait your egress, by a gentle touch, but what awaits you, remains for each alone to see.

When once you pass the gates, a new world meets your vision, which requires close observation, and steady work, to push out and explore the ever enlarging horizon that lays beyond present environments.

Work with a will to attain greater possibilities, they are yours to grasp and unfold, like the petals of a rose, fresh with the morning dew. Ancil.

"Mighty Spirit dwell with me,
I myself would mighty be,
Mighty, so as to prevail
Where unaided, man would fail;
Ever with a mighty hope,
Pressing on and bearing up."

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NEW PRACTICAL METHODS.

(X.)

The other class to which we referred in the preceding article of this series might be termed the feminine class. It comprises the men and women who are dominated by the vital currents of mind.

Students of Solar Biology are aware that all persons born in the sign Cancer, are specially feminine in their characteristics; and it is also true that nearly all persons born in the maternal Trinity, as well as many others, are dominated by the feminine or vital mind currents. Those belonging to this class, may at first have but little difficulty in conserving the life generated in the body; of course there are some who will have difficulty from the start; but those who think they are going on without trouble, will, before they have gone far, awaken to the fact that they have met the lower mind currents of the animal world, and that there is an effort on the part of that mind force to flow in and find expression through them.

Many who have been striving to live this life have written or said to me:—I am trying to live a perfectly pure life; though my mind has always been comparitively pure, now that I keep it from all low, sensual thought; why is it that in the dream state I find myself doing things that I would no more be guilty of, than I would of committing suicide? the most debasing sensual acts take place in my dreams and seem to drag me down to the lowest depths.

This is because the vital currents of the planet are one. There are two laws referred to in our work on Solar Biology, which we will briefly discuss here: namely, the laws of involu-

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tion and evolution. These laws are one. Involution is the descent of the creative forces from the higher sphere into the highest forms of life on the planet, and from them down into all the gradations of existence to the very beginning of matter. This vitalizes, energizes and impassions all substances in nature, which, in that condition of energy and passion reach out in aspiration toward the next higher stage of existence. Thus the vital currents of the planet ascend through the same channels that they descended, and persons who are in the line of these vital currents, find that they are inclined to flow through their organisms, from the conditions below them, on their way back to the Creator. Thus all forms of sensuous passion that are in the lower spheres of life will enter them and take form in their minds during the sleep state, consequently, unless they are on their guard and have maintained sufficient of their waking consciousness, these lower creative forces will lay hold of and use their bodies without consent of their will. This is the cause of dreams that are entirely foreign to the thoughts, feelings and imaginations of the individual. But after all, are they entirely foreign to them? We think not; for unless there was something akin in their organism;—though it may have been kept latent by the higher morals;—through which these lower forces could act, it would be impossible for them to do so. Here we are brought to the consideration of some very delicate points which cannot be argued or reasoned upon, but merely stated, which we will do in the following few words.

Our physical existence in its grade of unfoldment, is dependent upon the conditions of life below us. Physical strength, will power, energy and all that constitutes a physical man or woman is derived from below, while all that makes up the spiritual man or woman is derived from above, the Creative Spirit.

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We suggested in a previous article that through control of the sex nature and the spirit of devotion, powerful passion conditions would come into the organism, and that these conditions, were not for gratification in generation, but for building up of mind and soul powers as well as physical powers, in the individual. Therefore, while the last named powers come from the world of creation below us, we, as men and women must be master over those forces; we must not destroy them, any more than we would destroy the animals that are below us, but should make them useful in the accomplishment of our purpose, namely, in the development of a strong, healthy, vital constitution, and a wise and powerful mentality.

In involution and evolution are found aspiration and inspiration. The highest forms of physical life aspire to higher forms and conditions on the Spirit or Cause side. These aspirations take the form of prayer, earnest, loving, soul desire. They desire that which is above them because they love it. Love is the attractive power which draws to the individual the thing loved, that it may be embodied in the constitution. This is the use of inspiration, and this kind of prayer may be used to gather knowledge, wisdom or whatever is desired. It is the rule in all life; therefore, those on the plane below, love and aspire to the next plane above; this produces the flowing of the life and mind currents from the lower to the higher, giving to the higher the physical strength of the lower, which in turn receives from the higher, mental and spiritual consciousness.

The feminine class have a predominance of this mental action; being the vitalizers of the earth, they are especially in the creative currents of the planet, and for that reason their struggle is the greatest of all. In order to make the struggle as light as possible in attaining the highest results, it is necessary for this class, who have great difficulty in controlling the waste

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of the seed, to adopt methods that will bring about the most positive physical and mental self control; such as controling the quality and quantity of food and drink taken into the body. They should examine their habits of life in this direction and find out if they are using anything that is not essential to their well being, such as tea, coffee, intoxicants, tobacco, etc., and if so, lay them aside. In overcoming such habits, they will establish in themselves the spirit of the conqueror, and develop a positive mental command; for this class has been ruled more by the sensations than by the mind, or, more properly speaking, by the vital rather than the intellectual thought. They should also stop the use of animal flesh, as it is not absolutely essential to life, and strengthens the power of the animal forces to rule over them; they being in such close touch with the creative currents.

As so much has been written on the subject of dietetics, we will not go into detail; each one must establish in his own mind, by experimentation, what is essentail to him, and eliminate that which is not. No rules can be given in this direction, for no two persons are constituted alike, and rules laid down for the habit of one, will not answer for all, or for another, in all particulars.

The early morning cold baths, described in a former article, —will also be found useful in cultivating self control and a positive mind. The terrible stupor and sleep conditions that nearly overpower all, at first, who succeed in conserving the life, are especially peculiar to the class we are now considering, and to them we would say; keep the mind in a positive, intellectual attitude; and if they enter into the spirit of devotion, it should be with a desire for knowledge and power to control their own bodies. They must overcome the love passion, to the extreme of hating everything that belongs to sex relations. They should not avoid the society of the opposite sex, but while in their company, should keep in mind the thought, that they have risen above and are not to be controlled by any of the former conditions of their life; that is the merely animal gen-

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erative state, and that they are associating with men and women of a higher and diviner order; a society of men and women, who are such, in the truest and highest sense; realizing the fact, that in the association of the sexes on the plane of generation, as it is today, the great adversary that prevents all social freedom and the exercise of true manly and womanly dignity and geniality, is the animal state which dominates the race. Those who have overcome that condition should treat their sister woman and brother man as if they were superior to that state, and if in doing so, the lower, sensual condition manifests itself in them, ignore it, or look down upon it in thought, and if circumstances permit, in words; impressing the world by which they are surrounded, with the idea that they have risen above that condition, for by so doing they will aid in elevating the race.

It will readily be seen that it is sex conditions that governs all the lower order of animals, and man, the highest work of creation, has more of that sensual desire than the animals below him, which, if indulged in, will degrade him below them. It is that low state of life which should be looked down upon and spurned, as the thing to be most detested. By doing so, and continuing in the thought it will become a normal state of mind, and as soon as you can attain it, cause it to enter into the inner consciousness of your being; or, in other words, as soon as you can establish it in your vital thought, your difficulties in overcoming all waste of the seed, will have passed. This, then, is the most important consideration, for it is at this point that you lay hold of the creative energies and lift them out of their disorder and abuse, and place them where they belong, as instruments in the hands of God's sons and daughters for the elevation of true manhood and womanhood, upon the planet.

It can readily be recognized that this attainment precludes the possibility of bending mentallly or physically in the slightest degree, to the influence of this perverted passion.

(To be continued.)

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THE CENTRAL, VITAL TRUTH.

To-day, when so many are considering the varied phases of advanced thought, and are wondering if all that has been written concerning magic power is true, and if so how obtained, had better, before they attempt to delve into occultism, gain a firm hold on some vital truth, and confidently follow it out to its ultimate; than go groping in the dark, turned by every new theory they meet, till at last they realize that it were better had they never left the old beaten path, than to follow one of which they knew nothing.

There are many who having given up the faith of their youth, are mentally lost, and like the Israelites, are wanderers searching for the promised land. We are told that when the Israelites were departing from Egypt, they took with them all the precious jewels they could find: so must those ere departing from their former faith, take with them all the valuable knowledge obtained from the religious and practical business world of to-day; for all such knowledge is needed in ascending the ladder to perfection.

To those, however, who have entered this thought with the sole object of satisfying their curiosity, and gaining dimly comprehended magic powers wherewith to amuse themselves, we would say beware! for such a course will be your ruination; however, it is not to such that we address ourselves, but to those who have confidence in God and the guidance of the Spirit, and who are earnestly searching after truth, that they may know and follow its leading, no matter the sacrifice to themselves.

The one vital truth around which all others cluster, is, Holi-

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ness unto the Lord; but we have heard this repeated so often from early childhood, without the real comprehension of its meaning, that the words sound almost senseless; nevertheless, do not turn away from this saying, for it is a precious jewel which, if you will but apply in your life, you can verify for yourself.

Holiness does not mean cant, or what is commonly called religious goodness, but the setting apart for a certain purpose, as were the vessels of gold, silver and brass in the Temple of Jerusalem, which were called holy, not because they of themselves possessed any moral attributes,—but the use to which they were put had that quality. In like manner may a person set himself apart for divine uses, and thus become holy unto the Lord, becoming an instrument for the accomplishment of the Divine will.

God is Spirit: as an intelligent formless ether he pervades all things, and like the fishes in the sea, do we live and move and have our being in Him.

While we know but little, what we do know is of great assistance to us, provided we use it to the best of our ability, for then we will find it is sufficient for all our needs.

What we live in, that which causes us to feel, is the vital atmosphere, called by some the astral light or soul of the world. This is kept in continual motion by the energy of man's mind, and as this mind is not at peace, but constantly antagonizing something, we feel this inharmony, or general distress and disorder which effects the world to-day, and has for ages past.

It is possible, however, for anyone to gain tranquility and peace of body and mind, through an effort of the will, and retiring to some secluded spot; but even this is not lasting or satisfactory.

As we have said before, God is a formless light that pervades all things; but the Divine life currents are not affected by the coarser current of earth any more than is the sunlight

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affected by those of air. Therefore, by letting go of the perturbed currents of earth, and living in this subtle spirit, we obtain the calmness, joy and light which flows unto all those who come in touch with the Divine radiance; and in this alone can real lasting peace be found.

"God is Love" hence to become one with Him, we must love this formless, eternal, all pervading light with all the intensity we are capable of, for as the world's greatest master said "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength"—but thou shalt not imagine any image and call it God, for God is formless. Dwell on this thought continually, and in time, months or even years to come, you may attain the realization of its presence, and thus become conscious of an eternal peace. But above all, a proper attitude of heart is essential, for it is only by striving to be like Him, and have His light guide us that we become partakers of His nature.

Before closing, there are two points for the reader to bear in mind:—first, that man as he is, is so lacking in life, and that so depleted, that he is able but faintly, if at all, to become cognizant of the Divine life currents; such a condition was anciently called being away from God. In fact the life of man is so course, and the radiations from God so sutle, that there is no immediate communication between them; but the regenerated man comes as a savior, uniting man to God, because, by the regeneration, the body is refined through the transmutation of its vital fluids; hence is enabled to vibrate in unison and become one with it.

Thus we see that the preparation is the regeneration, and the more fully this is accomplished, the greater will the consciousness of love, peace, joy and illumination be ours.

The second point is; that after entering into the Divine currents, should anyone willfully or thoughtlessly return to those of the world, they will bring upon themselves the direst results

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mentally and physically, and herein is the necessity of "Holiness unto the Lord," not partial surrender but a total renunciation of the human will to the Divine.

The reason of this distress is, that when any one partakes of the Divine currents and then return to those of earth; the Divine life is adulterated; consequently, clashes with the coarser elements, and the result is as if God was furiously jealous; therefore be warned: "thou shalt not commit adultery" for God is a jealous God, and a consuming Fire.

We wish we could emphasize these words so as to make you realize their importance, but we feel your experiences will give the necessary emphasis to them. H. S.

"Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed. The changes which break up at short intervals the prosperity of men are advertisements of a nature whose law is growth."

Emerson.

"In every affair consider what precedes and what follows, and then undertake it." *Epictetus.*

If any one wishes to enter into the joys of heaven and partake of the springs of perennial youth: let him learn to eat right, drink right, sleep right, work right, cease to do evil, learn to do well, and become wholly the Lord's.

Chester E. Pond.

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GOD IS LOVE.

This was the verdict of the disciple John, of the prophets, and of all the higher order of mystics of all ages and nationalities; yet, there are thousands of men and women who say—there is no such thing as love: notwithstanding, they have been brought up with that thought impressed upon their minds. Nine out of ten of all young men and women have a deeply lain ideal of love; a dream of a state of heavenly bliss, which they expect to realize in the sacred relation—the unity of man with woman; but the pure in mind do not associate this heavenly ideal with sex relations.

Many young men have said to me;—I loved that woman with a feeling of holiness; the idea of the sexual relation never entered into my thought; she was too sacred to me for that. The same is true of some women, when this true love ideal, springs up within them; but married life at once destroys it; and as soon as it is shattered and scattered to the winds: the wife settles down to the drudgery of caring for her children and looking after the interests of home, too often in a condition of disappointment and misery. The young man, not realizing his ideal, seeks other interests: he plunges into business and thinks he will find it in wealth, honor, or high position among his fellows. He soon becomes immersed in the material interests of the world, and arrives at the conclusion, that the ideal which was active in his soul, was but the foolish dream of young manhood.

At the present time, the majority of educated and wealthy women, will not allow themselves to be bound down to the servitude of child bearing, and resort to the murder of young

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life before it is born. They seek that something, which their soul longs for, in the giddy whirl of society, and everything that appears to promise happiness; and soon become intoxicated with sensuality and worldly interests, and laugh at the ideal they once held sacred, as a condition impossible to attain.

The relations of sex have become a gigantic lie. The majority of men and women at the present time are continually lying against the very fountains of their own life; thus children are being brought into the world under the influence of that falsehood, and the world of humanity has laid it at the very root of its existence,—sex life. There is a freedom of sensuality among all classes, and especially the more wealthy, which is equal in extent to the conditions that exist in Japan; yet if one member of their society is accused of being guilty of this, they will condemn him and shun him as if he were poison; thus condemning in the most unmeasured terms the acts of their own lives.* No wonder that the tree of evil has grown so large and strong; and that there is scarcely a healthy man or woman in the civilized world.

Jesus truthfully said;—"A house divided against itself cannot stand;" and, "Ye are the temples of God,"—the dwelling place of the soul; but the worldly are divided against themselves and consequently their houses are falling to pieces; and in place of joy, happiness, peace and rest, they find nothing but misery, disappointment, anxiety and sickness.

Why is all this disorder and chaos in the world? God undoubtedly created from himself and we are now the sons of God; and if He is love; was it not His Spirit, His likeness in us, that implanted within, that ideal love? It certainly was. Then, why should there be disappointment in the lives of every

*The following words of the Scriptures are very applicable to such: "Thou art inexcusable, O man, whosoever thou art that judgest (condemnest): . . . for thou that judgest doest the same things."

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married couple? Is God a liar? has He created a lie within us? No indeed; there certainly must be a great underlying truth in that sacred idea of love, that burns so deeply and so strongly upon the interier altar of the temple of evey pure life. It is ignorance of the true laws of life; the abuse of those God-given principles that have brought about all the evils that are now destroying our race. Was there not in the love life of men and women, the key to the kingdom of heaven; it would not be so deeply rooted at the very fountain of human existence.

Among all the advocates of the new thought ideas, now occupying public attention, we find none who are dealing with the root of the difficulty. Some are even plunging into the basest sensuality, and are teaching still greater perversion. If the Esoteric movement stands for anything, *it stands for divine order: the kingdom of heaven on earth*; which means, not only, a state of existence that will bring the paradisiacal conditions that exist among the holy ones of heaven; but it means perfect health of mind and body, and that means immortality in the flesh. While death is active in the human organism, sorrow and misery must also exist, and when it is removed by perfect harmony with the laws of life, happiness must be the result.

In the early part of our teachings we endeavored to set forth the fundamental principles for obtaining health of mind and body: the way to immortality. We have, for the last fourteen years, held before the world, the ideal of perfect chastity: angelic purity; and we know,—and so will every one who lives the regenerate life,—that no perfect love can exist in the human soul: can be maintained between man and woman, until the unnatural waste of their life forces has ceased: until the work of generation has passed from them forever, and the spirit of regeneration has taken its place. Were it not for that lie in which the world has been existing, thousands of men and women to-day would be living in the paradise of God; but as

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soon as we began teaching these divine truths, the vulgar and evil minded judged of them by their own perverted desires, and the evils that existed in their own souls, and their habits of life were publicly proclaimed, as the result of these pure instructions. This has put up a barrier between those who are really seeking for divine order, and the means of obtaining it. Thousands are now beginning to talk about immortality of the body, but none seem to have any idea of how to obtain it: neither is it possible to acquire, until the principles that have gone forth through the Esoteric publications, have been adopted and lived by men and women. Further; they cannot be adopted and practiced beyond the primary stages, whilst associated with, and serving the present disordered and diseased state of the world. The prophet said:—"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Isa. LII, 11.

Until you as sons of God; as intelligent men and women, turn your backs upon the serpents lie that began in Eden, and come out from among those who cling to that falsehood, and establish on earth that divine order, you will find nothing but misery and death. The prophet, quoted above, also said:—"When thy judgments are in the earth the inhabitants of the world will learn righteousness." Let favour be shewed the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."

The great timepiece, whose face is the dome of heaven; whose hours are the celestial constellations, and whose hands are the worlds of the universe,—has struck the hour. You that love falsehood and disorder, and cling to it, will have it in great abundance; for the destruction and chaos of all that you have loved and desired will soon come upon you. The words:—

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"choose you this day whom ye will serve:" have been ringing down through the ages, and find at housand tongues for expression throughout all nature. If you choose to serve God: serve him in deed and in truth: if you choose to serve mammon, then cease your anxiety, and fretfullness: cease looking for truth and righteousness, and be satisfied with the portion you have selected.

The way to the kingdom of God, the establishment of Eden on earth, is once more known and lived: if you will to be, partakers of it, you may; if not, it is your own fault. Will you believe a lie and be damned (condemned);—condemned to continue in the misery and disorder you now live in? if so, it is your own choice. Are you not believing a lie when you believe the falsehoods that are being circulated by the ignorant and base about this nucleus, around which angels gather; and over which Holy Ones hold watchful care?

Such has been the history of God's dealings with man from the beginning. The Christ of Nazereth, the most perfect and holy man that ever lived upon our planet, could gather around him none but a few of the lowest class of his day,—fishermen. He was frequently arrested and brought before the Sanhedrim, and was finally condemned and crucified; that being the most disgraceful form of execution, man could undergo at that time. And he said of his people, Mathew XXIII, 37: "O Jernsalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Do you expect anything else of an age in which vice as well as virtue: the genius of man as well as his evil imaginations are fully ripe? If you do, you will be disappointed. The kingdom of righteousness, of life and immortality: the home of the

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ideals that have lived, and have almost been crushed out of existence, in the innermost sanctuary of your heart, will be scandalized, and falsely represented and all manner of evil will be said against it, until, those whose souls are sufficiently matured to know the truth and follow it, regardless of all, will gather together and establish a light that will lighten the world:—and when the people begin to receive of its benificence, and find that they cannot hinder its having existence, they will fall down and worship at the feet of those who have defied all opposition and have brought into manifestation those very conditions for which the interior nature of man has longed and prayed, during all the ages past.

Oh, loathe that love whose final aim is lust,
Moth of the mind, eclipse of reason's light,
The grave of grace, the mole of Nature's rust,
The wrack of wit, the wrong of every right.
In sum, an ill whose harms no tongue can tell,
In which to live is death, to die is hell.

Robert Southwell.

Love thy God, and love him only,
And thy breast will ne'er be lonely.

In that One Great Spirit meet
All things—mighty, grave and sweet.

Mortal, love that Holy One,
Or—dwell forever ALONE.

Maximilian Scheele de Vere.

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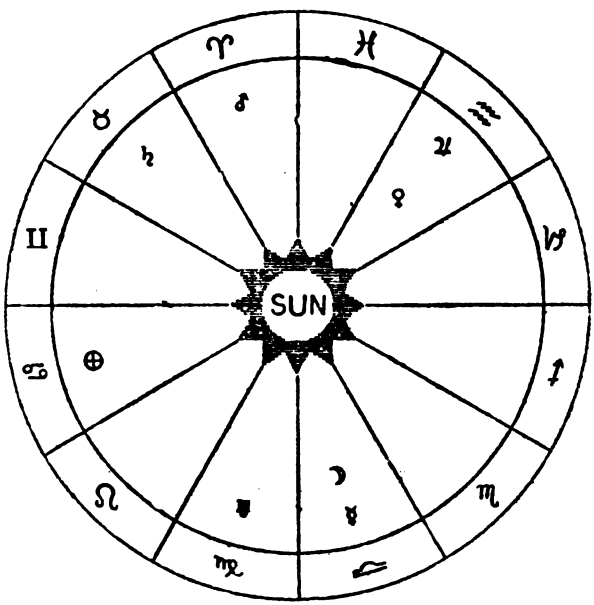
JOHN WANAMAKER.

As living, prominent Americans are scanned, we believe no one more fully illustrates the characteristics of those born in the sign Cancer, than Hon. John Wanamaker, of Philadelphia. We will therefore, attempt to mirror it, as combined with the collateral positions of the Planets as shown on the Zodiacal Circle.

Hon. John Wanamaker, Nat. July 11, 1837.



Earth	(⊕)	in	Zodiacal	Sign	of	Cancer	(♋).
Moon	(☽)	"	"	"	"	Libra	(♎).
Uranus	(♅)	"	"	"	"	Virgo	(♍).

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Saturn	(♄)	"	"	"	"	Taurus	(♉).
Jupiter	(♃)	"	"	"	"	Aquarius	(♒).
Mars	(♂)	"	"	"	"	Aries	(♈).
Venus	(♀)	"	"	"	"	Aquarius	(♒).
Mercury	(☿)	"	"	"	"	Libra	(♎).

Elements.		Trinities.	
Fire,	One.	Intellectual,	Two.
Earth,	Two.	Domestic,	Two.
Air,	Four.	Creative,	Two.
Water,	One.	Serving,	Two.

With the earth in the Sign Cancer, and the Moon in Libra; we primarily note that his basis is that of a person extremely sensitive physically; with a mentality of equal sensitiveness, and of a finely balanced intuitive order. These united, form the foundation of great success or failure. Like a growing tree, much must depend upon environment and culture; whether the growth and fruitage shall be scanty or abundant. Many children born as sensitive as our subject, have pined and died early, because the blasting elements of poor food, improper nursing or neglect, prevailed in their childhood. Fortunatly, Mr. Wanamaker safely passed that period, and entered upon his life duties with a compact, well built body, and with an intense longing to do what he could, in the best way, in the world. And what does the Zodiacal Circle indicate would be his most natural proclivity?

First:—Those born in the Sign Cancer, evermore reach out in brooding power, to *Maternalize*, in protective power in some way, for home and homes. Hence, his hands were first outreached to push on the wheel barrow that contained his wares for home uses, and invite their purchase. It was the acorn planted, from which has grown that mighty oak, under whose shadow thousands of households come and find shelter.

Second:—We next note that the Planet Uranus was in the

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[illegible]

Fifth. Mars in the Virgo Aries indicates a virility of brain power, and an ability to unite with Saturn in Taurus, already alluded to, in producing a keen forcible and unusual mental representation either verbally or in writing. In that sense the Ram and the Bull become constant forces to carry him forward uppermostly into the world, and always along the line of ample precaution for the home. The fact that he became personally more largely insured than any one else in the United States,

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(about two million dollars) for the protection of his home and the perpetuation of his vast business interests, clearly demonstrates how profoundly he has acted upon the inherent proclivity of the Cancer home-protecting Sign.

Sixth:—With Mercury in the sign Libra, combined with the Moon in the same Sign, we find indeed that the Messenger of the Gods is winged, and the balancing and propelling of intuitive thought becomes immense and thereby immeasurable. Oftentimes that balancing from the interior of his being has become truly inspirational in utterance, because Mars in Aries and Saturn in Taurus were especially cooperative to that end.

Seventh:—The predominance of the Element of Air (four—see circle) shows that beyond the fire of energy, the solidity of Earth, and the assimilation of water, as elements, he was by proclivity aspirational to an unusual degree, as he moved out to do the work before him. As more distinctly emblematic of spirit than any element, it has clothed his whole nature with an intensity of procedure along the higher lines of thought and action, of which the world is happily cognizant. This endowment comes through the Moon and Mercury in Libra, and Jupiter and Venus in Aquarius, whereby the intuitional forces of the reins and the fine and strong nerve forces are united in a rare oneness so, that in the true esoteric sense it may be said, that during his calm and reflective moments, he could realize the truth of the expression of the Psalmist; "My reins instruct me in the night season." So fully have his intuitions guided his every movement, that to-day the immensity of his buisiness is balanced only by the trade of two continents.

Eighth:—Mr. Wanamaker is equally affirmative in the four Triplicities,—two in each, as the circle shows. Although born in the sign Cancer, which as has been already illustrated, causes him to be pre-eminent in the domestic domain, he is

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nevertheless, reinforced intellectually, creatively, and as a server of the people; by this quadruple equapoise of the Planets, so that his remarkable eveness of thought and action, is therein exemplified.

Ninth:—In the Tribal sense the sign Cancer illustrates Zebulon, "dwelling—habitation"—of whom as the tenth son of Jacob, his mother Leah said: "God has endowed me with a good dowry." When, in after days, Jacob blessed each of his twelve sons, he said:—"Zebulun shall dwell at the haven of the sea, and he shall be for a haven of the ships and his border shall be unto Zidon."

Mr. Wanamaker's history illustrates Jacob's prayerfull blessing, with all the tenderness of a woman, and all the heroism born of a constant influx of the Holy Spirit, he has extended that blessing to millions of people in such a sense that his "haven of ships" hath become the centralizing of all those material things that make home delightful; while his spiritual outreachings and upreachings have brought together the largest aggregation of children in a sabbath school ever known in America.

Thus has our modern Zebulun proved a blessing of untold valne unto our modern Israel, and sent forth the home-improving, up-lifting thought so strongly, that its power touches almost every hamlet in our broad land.

Libra.

Decide not rashly. The decision made
Can never be recalled. The gods implore not,
Plead not, solicit not: they only offer
Choice and occasion, which, once being passed,
Return no more.

H. W. Longfellow.

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The Charge to Cancer.

And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a propheteſs, to teach and to seduce my servants to commit fornication and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searches the reins and hearts: and I will give unto every one of you according to your works.

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.

He that hath an ear, let him hear what the Spirit saith unto the churches.

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CANCER : THE WATER.

E Minor—Green.

The charge to the Church of Thyatira is an admonition to the Cancer Principle; applying to a stage of soul growth, individually or collectively, when man in the process of unfoldment stands upon the verge, the borderland, between the old and the new; tottering at the brink; hovering between death and life—generation and re-generation. This is the pit-fall of the Cancer nature, as it emerges from the stagnation and stench of the old life—the deep green of generation and sensation, and begins to mellow and lighten in hue by the first faint gleamings of the Morning Star—the Eternal Day.

It is at this point, that Cancer is in danger of commiting the terrible error, of fanning into an unholy flame the last dying embers of the old love, the old desires and ties, still clutching the heart and binding it to the Maternal: to the home and family, and all that pertains to the social and domestic. For, when this organizer and provider of the home begins to open out in devotion and prayer, and at the same time allows all its aspirations and desires to be colored by the sympathy and approbation of the opposite sex, just so truly is it drawing unto itself Divine fire for perverted ends: a power it has no right to possess, because it has no ability to control; which becomes an inverted good,—a consuming fire, a yawning, bottomless pit.

"Consider the lilies of the field; they toil not, neither do they spin . . . . " The lily,—emblem of beauty, chastity, purity,—perfection: Male and female,—twain in one. There is a dual lesson in this beautiful parallel on life, especially applicable to the Cancer Principle at this stage.

Jesus did not mean by this speach to encourage us to improvidence and thriftlessness,—harbingers of disease, poverty and death under the old law: he had in mind the wealth and glory of the new: the ever present, priceless gem; the bright and precious moment. To cognize, grasp and compass in reposeful stillness, the Power and Dominion, in that essense of time—that metre of Eternity—the MOMENT—the silent, ponderous, mighty MOMENT, that measured the WORD which formulated the worlds.

Let Cancer then, now and henceforth stand alone; calm, alike to pain and pleasure; free from mortal,—man or woman:—"And take no thought for the morrow, what ye shall eat, nor what ye shall drink:" but go into the SILENCE; ponder the Mystery of the golden MOMENT, and God grant,—unlock the inner SANCTUARY, and there, behold the CHRIST PRINCIPLE at the WELL of SAMARIA; the Home of Cancer: and partake evermore of the WATERS OF ETERNAL LIFE.

Green, the color belonging to the sign Cancer, vibrates to the key of E minor.

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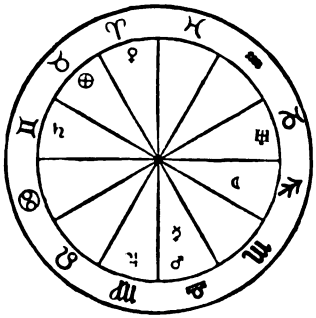
DELINEATION OF CHARACTER.

We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

J. J. E. May 8, 1868, 4:30 a. m. England.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	3.	AIRY,	3.
MATERNAL,	1.	WATERY,	0.
REPRODUCTIVE,	3.	FIERY,	2.
SERVING,	1.	EARTHY,	3.



RISING SIGN—♉.

Your innate and rising signs are both Taurus, which produces great vitality, strong appetites and passions, much mental and physical endurance, and unusual capacity to learn and memorize and to retain that which you have studied. The position of Saturn and Venus will enable you to reach very distinguished results in the sciences, in literary work, or in chemistry. The moon in Sagittarius makes you too impulsive, somewhat restless, too quick to speak, thus making enemies, and rather rash in a general way, which greatly hinders your greater success. Uranus in Capricorn produces love of the mystic and the invisable, and if you should give yourself to thought on these lines and to the regenerate life, you would soon be able to inspire great knowledge and power; what you most need, however, would be the spirit of wisdom. Saturn in Gemini imparts the ability to become a ginius in any department of science toward which your mind may be directed. Venus in Aries gives you love of art, elegance, beauty and of the æsthetic. Your inclination is to faultless dress, and, in the absence of that, you would probably go to the other extreme and be very careless in dress; peculiar circumstances, however, would be necessary to bring out this side of your nature. You are easily influenced by associates, and herein lies your greatest danger of failure. Mars in Libra unites its influence with your polarity to make you combative, impulsive and rash, but Mercury in that sign gives strength of body. If you live an orderly life, you should have good health and longevity.

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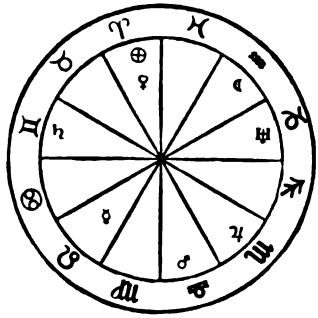
M. E. W. March 26, 1870, 6 p. m. Livingstone, Texas.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	3.	AIRY,	3.
MATERNAL,	1.	WATERY,	1.
REPRODUCTIVE,	2.	FIERY,	3.
SERVING,	2.	EARTHY,	1.



RISING SIGN—♎.

The earth was in the fifth degree of Aries at the time of your birth, which gives you youthful appearance, youthful thought and much buoyancy of nature. The Moon in Aquarius opens you to the influence of public opinion; it is a very harmonious polarity for the Aries nature. The rising sign, Libra, has undoubtedly given you a beautiful body,—probably tall and willowy, and graceful in its movements. You have on the whole a very harmonious nature, except that Mars, in the body sign, makes you a little combative and rather quick tempered,—quick to take dislikes. Uranus in Capricorn gives an inclination toward the mystic, and a desire to be peculiarly yourself. Saturn in Gemini probably makes you a little slow of speech, but orderly and precise in whatever you say; imparts a love of the sciences and of the higher branches of art. Jupiter in Scorpio produces pride and considerable jealousy; indeed, this position becomes your adversary in life, and unless its influence is carefully watched and overcome, it is destined to cause you much trouble, if not much disappointment. Venus in your life, basic principle, gives all its inherent qualities of elegance, beauty and refinement to your inner nature. Mercury in Leo makes you very democratic together with your aristocratic tendencies, and unless you are very careful, you will marry below your station of life. An infatuation with you is equal to love, and you are in danger of being captivated by an unworthy companion.

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CORRESPONDENCE.

NEW BEDFORD, MASS.

H. E. BUTLER,

Dear Sir:—Your kind, very interesting, and instructive letter received. Your description of my troubles together with Solar Biology, so far as I understand it, is certainly very much in evidence, in my case and there is no doubt of its accuracy. I have for a long time felt there was something very wrong in my make up. It is almost all plain to me now, but it seems as though the light had come too late in life to be of much use to me. Still, I am going to make a hard fight for it. Not for the sake of living; but that I may accomplish something in this life.

On receipt of your letter and Solar Biology, I left off useing tobacco and sex indulgence. I have been trying for years to overcome these habits; but this time feel as if I should meet with succes. I am also trying to unite my mind with God, but on this line, at the present time have met with no satisfaction. It is not for lack of desire, as my mind is full of the feeling that it should have been done while in better health. It looks like being forced into it, in place of doing it willingly.

Thanking you very much indeed for kind attention shown me, I am,

Yours very sincerely, F. Ratcliff.

SACRAMENTO, CAL.

ESOTERIC PUBLISHING COMPANY, APPLEGATE, CAL,

My Dear Sirs:—I have noted the contents of—Practical Methods to Insure Succes; it is simply wonderful, and ought to be in every family. I advised all my friends to send for it.

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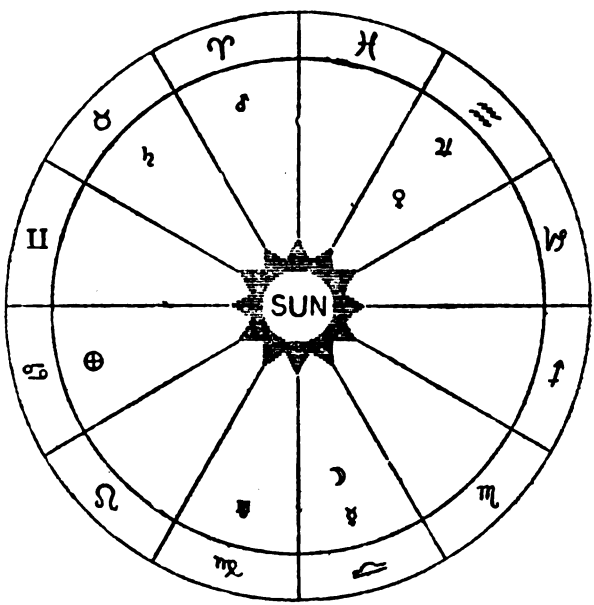
JOHN WANAMAKER.

As living, prominent Americans are scanned, we believe no one more fully illustrates the characteristics of those born in the sign Cancer, than Hon. John Wanamaker, of Philadelphia. We will therefore, attempt to mirror it, as combined with the collateral positions of the Planets as shown on the Zodiacal Circle.

Hon. John Wanamaker, Nat. July 11, 1837.



Earth (⊕) in Zodiacal Sign of Cancer (♋).
Moon (☽) " " " " Libra (♎).
Uranus (♅) " " " " Virgo (♍).

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Saturn	(♄)	"	"	"	"	Taurus (♉).
Jupiter	(♃)	"	"	"	"	Aquarius (♒).
Mars	(♂)	"	"	"	"	Aries (♈).
Venus	(♀)	"	"	"	"	Aquarius (♒).
Mercury	(☿)	"	"	"	"	Libra (♎).

Elements.		Trinities.	
Fire,	One.	Intellectual,	Two.
Earth,	Two.	Domestic,	Two.
Air,	Four.	Creative,	Two.
Water,	One.	Serving,	Two.

With the earth in the Sign Cancer, and the Moon in Libra; we primarily note that his basis is that of a person extremely sensitive physically; with a mentality of equal sensitiveness, and of a finely balanced intuitive order. These united, form the foundation of great success or failure. Like a growing tree, much must depend upon environment and culture; whether the growth and fruitage shall be scanty or abundant. Many children born as sensitive as our subject, have pined and died early, because the blasting elements of poor food, improper nursing or neglect, prevailed in their childhood. Fortunatly, Mr. Wanamaker safely passed that period, and entered upon his life duties with a compact, well built body, and with an intense longing to do what he could, in the best way, in the world. And what does the Zodiacal Circle indicate would be his most natural proclivity ?

First:—Those born in the Sign Cancer, evermore reach out in brooding power, to *Maternalize*, in protective power in some way, for home and homes. Hence, his hands were first outreached to push on the wheel barrow that contained his wares for home uses, and invite their purchase. It was the acorn planted, from which has grown that mighty oak, under whose shadow thousands of households come and find shelter.

Second:—We next note that the Planet Uranus was in the

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feminine sign Virgo at his birth, which added to the refinement of his physical structure, also made him very discriminative in a fine intuitive sense, as to those with whom he would gladly mingle; particularly at the breaking of bread. In other words, it intensified his virgin thoughts along lines of the finest apprehensions, and final comprehensions. It did not, however, aid in the creation of a good stomach except when induced by harmonious companionship at meal time.

Third:—with the Planet Saturn in the Sign Taurus, (lower brain) he was blessed with powerful affirmation on the side of non-sensational power. It puts the forcefulness of the Bull under the best training. As we further contemplate our subject's progress and present position in the world, we shall readily understand how important this has been and is to him.

Forth:—Great Jupiter, in the Sign Aquarius lends its might in a dual way. His every nerve is made strong and full of an ideal sensitiveness to clearly apprehend whatever comes about him. His mentality is remarkably quickened to understand the people. When to this is added the fact that the planet Venus was also in this Sign, we can immediately sense how great would be his desire to please the multitude, as well as those in his own household, in a unique and ideal way. Furthermore, it would add the thought of harmoniousness through art, music, and ornamentation, of which he would enjoy the happy reflex.

Fifth:—Mars in the Sign Aries induces a virility of brain power, and an ability to unite with Saturn in Taurus, already alluded to, in producing a keen forcible and unusual mental expression either verbally or in writing. In that sense the Ram and the Bull become constant forces to carry him forward aggressively into the world, and always along the line of ample provision for the home. The fact that he became personally more largely insured than any one else in the United States,

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(about two million dollars) for the protection of his home and the perpetuation of his vast business interests, clearly demonstrates how profoundly he has acted upon the inherent proclivity of the Cancer home-protecting Sign.

Sixth:—With Mercury in the sign Libra, combined with the Moon in the same Sign, we find indeed that the Messenger of the Gods is winged, and the balancing and propelling of intuitive thought becomes immense and thereby immeasurable. Oftentimes that balancing from the interior of his being has become truly inspirational in utterance, because Mars in Aries and Saturn in Taurus were especially cooperative to that end.

Seventh:—The predominance of the Element of Air (four—see circle) shows that beyond the fire of energy, the solidity of Earth, and the assimilation of water, as elements, he was by proclivity aspirational to an unusual degree, as he moved out to do the work before him. As more distinctly emblematic of spirit than any element, it has clothed his whole nature with an intensity of procedure along the higher lines of thought and action, of which the world is happily cognizant. This endowment comes through the Moon and Mercury in Libra, and Jupiter and Venus in Aquarius, whereby the intuitional forces of the reins and the fine and strong nerve forces are united in a rare oneness so, that in the true esoteric sense it may be said, that during his calm and reflective moments, he could realize the truth of the expression of the Psalmist; "My reins instruct me in the night season." So fully have his intuitions guided his every movement, that to-day the immensity of his buisiness is balanced only by the trade of two continents.

Eighth:—Mr. Wanamaker is equally affirmative in the four Triplicities,—two in each, as the circle shows. Although born in the sign Cancer, which as has been already illustrated, causes him to be pre-eminent in the domestic domain, he is

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nevertheless, reinforced intellectually, creatively, and as a server of the people; by this quadruple equapoise of the Planets, so that his remarkable eveness of thought and action, is therein exemplified.

Ninth:—In the Tribal sense the sign Cancer illustrates Zebulon, "dwelling—habitation"—of whom as the tenth son of Jacob, his mother Leah said: "God has endowed me with a good dowry." When, in after days, Jacob blessed each of his twelve sons, he said:—"Zebulun shall dwell at the haven of the sea, and he shall be for a haven of the ships and his border shall be unto Zidon."

Mr. Wanamaker's history illustrates Jacob's prayerfull blessing, with all the tenderness of a woman, and all the heroism born of a constant influx of the Holy Spirit, he has extended that blessing to millions of people in such a sense that his "haven of ships" hath become the centralizing of all those material things that make home delightful; while his spiritual outreachings and upreachings have brought together the largest aggregation of children in a sabbath school ever known in America.

Thus has our modern Zebulun proved a blessing of untold valne unto our modern Israel, and sent forth the home-improving, up-lifting thought so strongly, that its power touches almost every hamlet in our broad land.

Libra.

Decide not rashly. The decision made
Can never be recalled. The gods implore not,
Plead not, solicit not: they only offer
Choice and occasion, which, once being passed,
Return no more.

H. W. Longfellow.

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E Minor—Green.

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M. E. W. March 26, 1870, 6 p. m. Livingstone, Texas.

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INTELLECTUAL,	3.	AIRY,	3.
MATERNAL,	1.	WATERY,	1.
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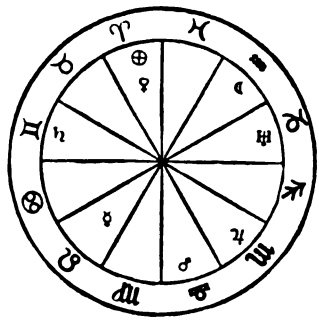

RISING SIGN—♎.

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I think this a wonderful study; and how much better this world would be if people knew more of it.

Trusting to receive the booklets by an early date, I am,

Yours very truly, Dr. G. Hart.

TOLEDO. OHIO.

ESOTERIC PUB. CO., APPLEGATE, CAL.

Gentlemen:—I have had presented to me a copy of your—Solar Biology, and the Seven Creative Principles; while I understand the former I do not quite understand the latter, and if you can offer any suggestions which will give me a clearer comprehension of the book, I would greatly appreciate your kindness.

I also wish to state that your delineation of my character, given in the January number of The Occult and Biological Journal, is, in the most important points very true. Your methed of delineation is truly wonderful, and shows to what a height mind can be developed.

I have read the characters of my friends from Solar Biology, and in almost every instance the qualities attributed to their various planetary positions accorded most perfectly with their respective characteristics. I have found great consolation in its reliability, and believe if it was adopted in schools, a great many disappointments to young lives would be avoided, and a better understanding between teacher and pupil would be obtained.

I remain, with kind regards,

Respectfully yours, William Dressel.

ROCK ISLAND, ILL.

TO THE ESOTERIC PUB. CO.,

Dear Friends:—In my early childhood I attended Sunday-school and church, but at heart I could not find anything to rejoice for. Twelve years ago I took a course in Christian Science, with the same result. I went through bible classes, yet

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the more I knocked and searched, the more eager I became; but I could not find the spiritual comfort and uplifting others claimed, because I wanted a practical work, reason and knowledge, of which no one could explain.

Your first Journal plainly showed me the open door. I believe it has opened the way to hundreds you know nothing about, who, like me, have no talent to express themselves, however, I trust that this letter will convey my thanks and appreciation. You are the only teachers who have given the *true foundation* for spiritual growth, with absolute knowledge to the one who works for it. I truly bless you dear friends of suffering humanity.

With many wishes for your success I am your loving friend in Christ. ——

BELT, CASCADE CO., MONT.

TO THE ESOTERIC PUBLISHING COMPANY.

Dear Sirs:—Some time ago I purchased a little book from you, entitled,—Practical Methods to Insure Success, which cost me ten cents. Ever since the day I read it, the contents have been in my mind, and I am sure that all who follow the instructions it contains, are bound to be elevated to a better condition of life. I have not, until recently, had the opportunity to follow the instructions as fully as I wished, being away from home the greater part of the time, but now, that I am at home, I am going to put the methods into practice. If I knew I could not get another copy of the little book, I would not sell mine for less than ten dollars. I think the book well worth ten dollars and therefore enclose Post Office order for that amount. I would thank you kindly, if you will send me two more copies of the booklet, as I wish each member of my family to have one. Wishing you every success in publishing such good books, and trusting that you may be blessed with long life to continue the good work, I remain your well wishing friend, John Mckinley.

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BOOK REVIEWS.

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EDITORIAL.

This issue of The Journal goes out under new management, as the one who had charge of it, and did the literary editorial work, felt called upon to go out into the world and begin a work of teaching.

Now, that the entire responsibility has been thrown upon me, I have been led to turn my attention within, and to the source of instructions and illumination received in the past. I have been deeply impressed that the time has come for a more direct and positive work, and I expect that the question asked thousands of years ago:—"Why do the heathen rage, and the people imagine a vain thing?" will soon be applicable; for we have noticed in years past, that as soon as we began to write things that would stir the lives of the people; invisible adversaries would spring up, that would try to hinder us, and if they failed, adversaries in human form began their work among the people. However, we shall move forward fearlessly, speaking those things thich are given us by a higher intelligence.

We wish to call special attention to the first article in this

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number, entitled,—The Purpose of God in the Creation of the World.

The thoughts expressed in this article, and those that will follow, are undoubtedly the most important that have ever been written, because they lay a foundation for the mind of the thinker, which, if accepted and carried out, must inevitably lead to perfect order and harmony with the divine purpose: placing the individual upon the path that leads directly to the knowledge and consciousness of God.

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It is understood, of course, that the editor must hold the right to discriminate as to what letters shall be published. As previously announced, we shall publish all letters that we deem useful to our readers, unless request is made to the contrary.

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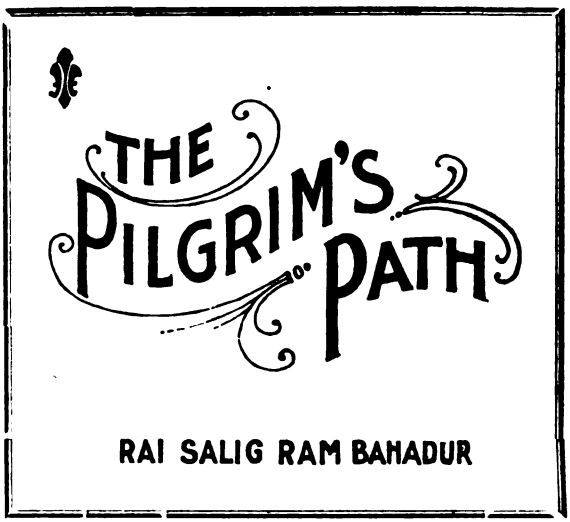

The Sound current is also the Spirit and Life current; and as the spirit is raised by its help to the true spiritual Source, greater spirituality, intelligence, and pleasure are derived thereby at each step.—*Sec. II.*

The Highway is within us. The starting-point is at the junction of the eyes within.—*Sec. I.*

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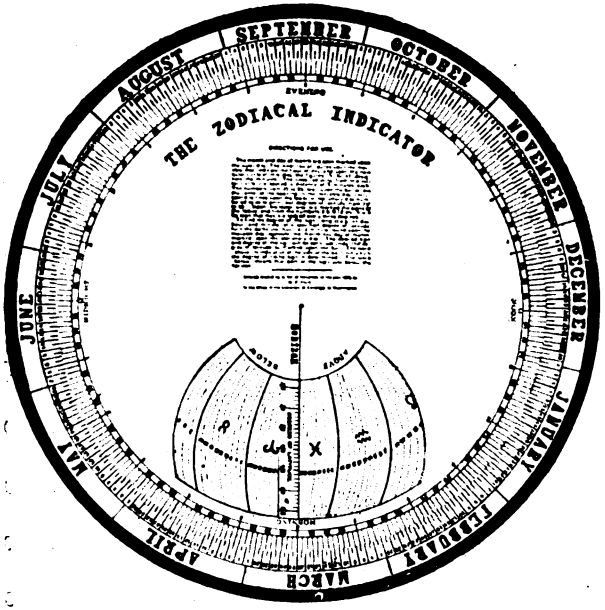

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DEVOTED TO
BIOLOGY, METAPHYSICS AND
ESOTERIC SCIENCES.

VOL. I. No. II.

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VOL. I. — ♌ — No. 11.

JULY 22 to AUGUST 22, 1901.

THE MYSTIC SOUNDS.

Several years ago I was led to investigate the matter of the mystic sounds, as far as I could intellectually, with the books at my command. I then had great faith in their efficacy, as a means of attuning the vibrations of the physical body and mind with the perfect harmonies of the interior realms of the universe. Of late I have given no special heed to them, as they seem to pertain more especially to the psychic domain, with no present value that I could appreciate; however, for those standing with me as well as those further on in development, they may have their uses, by continuously though almost imperceptible inclining body and mind towards perfect adjustment with themselves. There is very little in print directly touching on the matter. Those who understand their correlation with the true inwardness of things, remain silent, possibly, because they involve mysteries which may not be given to a man until he is prepared to recieve them; and those who have a slight knowledge upon the

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subject, perceive no special use to be served in presenting them. While I belong to the latter class, I think it may prove interesting, at least, to give a few considerations and quotations upon the subject.

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"It is a great advance that you hear the bells, which few hear, and evidence that you are where you can hear them; that is a great deal indeed. Do not look for the voice of the bells, but regard the *ideas* which thereupon come into the head, and apply to them the touch-stone of your own soul."

Here is a description from "The Voice of the Silence."

"Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy *inner* God,—the Higher Self,—in seven manners.

"The first is like the nightingale's sweet voice chanting a song of parting to its mate.

"The second comes as the sound of a silver cymbal of the Dyanis awakening the twinkling stars.

"The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.

"And this is followed by the chant of Vina (a stringed instrument like a lute).

"The fifth like the sound of bamboo flute shrills in thine ear.

"It changes next into a trumpet-blast.

"The last vibrates like the dull rumbling of a thunder-cloud.

"The seventh swallows all the other sounds. They die, and then are heard no more.

"When the six are slain and at the Master's feet are laid, then is the pupil merged into the ONE, becomes that ONE and lives therein."

An old Eastern Book has a plainer description:—

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"From practicing this, (an exercise in which the main element is deep breathing and holding the breath in,) the disciple begins to hear the mystic sounds (nadas).

"The first sound is like the hum of the honey intoxicated bee; next, that of a flute, then of a harp; after this, by gradual practice, he hears the sounds of ringing bells, then sounds like roars of thunder. When one fixes his full attention on this sound, being free from fear, he gets absorbtion, Oh my Beloved!

"When the mind of the Yogi is exceedingly engaged in this sound, he forgets all external things, and is absorbed in this sound.

"By this practice he conquers all the three qualites, and being free from all states is absorbed in the ether of Intelligence."

From one point of view these sounds are great waves of harmony, running through and permeating our Solar System and the larger systems of which it forms a part, being, what is referred to in Ancient Philosophy, as the "Pythagorean Music of of the Spheres." From another point of view they pertain to the microcosm, and are parts of our own finer organization.

In "Light on the Path" is written:—

"Listen to the song of life. Look for it, and listen to it, first in your own heart.

"Store in your memory the melody you hear.

"Learn from it the lesson of harmony.

"Only fragments of the great song come to your ears while yet you are but man. But if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavor to learn from it the meaning of the mystery which surrounds you.

"Life itself has speech and is never silent, and its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony."

Different persons seem to hear them differently, judging by their descriptions, and when a person has ear for the sounds of the planes just removed from the Earth Plane, it must be

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hard to distinguish them always from some of the sounds produced by the varied orders of beings and forces on those planes. They do not sound the same to the same person at different times, but vary with his psychic state as effected by the cosmic influences at work at the time.

In endeavoring to mentally intone a sacred word or sentence in a certain measure and pitch, the bells will occasionally take it up and persist in repeating it in a different pitch and measure, much to one's annoyance; but, I presume in that case they simply reflect our own discordant states. They seem to be related to the heart-beats: when the hearts action is fluttering and irregular, the ringing is similarly affected.

The sound referred to, as "the buzzing of the honey intoxicated bee," sounds ordinarily like the low chirping of a cricket. When the attention is fixed upon it, however, it may be resolved into two sounds, first a regular silvery ticking like a watch, only a little more distinct, and a sound like the jingling of minute sleigh bells, or the sound produced by shaking a thin glass filled with water and chopped ice: what is probably referred to in "The Voice of the Silence," as, "the silver cymbal of the Dyanis awakening the twinkling stars." All the sounds have the metallic element in them.

It is hard to distinguish what they term the bells, and the flute. They seem to be the same sound; when intermittent, resembling bells, and when continuous, a flute.

The deep sound, described as thunder, is by far the most impressive. When heard loudly, especially for the first time, it awakens a sense of awe, as if one were is the presence of a majestic being with unlimited power.

One writer is under the impression that one must make conditions to hear them, such as removing to a distance from inhabited regions, entering a cave, closing the orifices of the ears, and so forth; however, this is not, essential, as they may be heard quite plainly in the suburbs, even of large cities. The early morning hours seem to be the best, in fact this is the only time that the thunder sound can be heard distinctly.

H——.

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NEW PRACTICAL METHODS.

(XI.)

We closed the last number of this series with the admonition, that the mind must be so positively centered, that it will not under any circumstances, yield one iota to the influence of the old sex conditions, which have kept the race down for centuries.

You will find that whatever you admit relative to sex, even tacitly, in unguarded moments, will remain with you and find expression in the sleep state; that is to say, it will, in the sleep state, take the form of consenting to or permitting loss of the seed. It is because of this fact that such a determined position must be taken; especially by those of the negative or feminine signs.

As soon as one can reject from his mentality all sympathy with the sex relation, to an extent that they could not, under *any conditions* be tempted by the opposite sex to deviate from their purpose, then, the danger of involuntary loss will virtually be removed. This accomplished, nature will, with keen rapidity, build within you according to that which is active in your nature,—your mentality; especially that which belongs to your loves and desires. Therefore, it becomes necessary at this point of your experience to turn back and re-read this series of articles from the beginning, and institute a thorough self examination, making sure that all you love, all you desire in life, is really of the highest, noblest and best. Everything that is high, noble and good; which will elevate and benefit you in any way, is not injurious to others. If you allow selfishness to be active in yourself, the conservation of the seed will fertilize that quality, and cause it to grow to

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such an extent, that it will soon become a controlling and consequently a destroying influence within you: likewise, will all the virtues be caused to increase.

How necessary it is then, to see that every department of your character is harmoniously developed and the faults rooted up; for, as weeds in the garden grow more rapidly than the plants, so do vices in the human organism grow more rapidly than the virtues. This is true, because the creative forces, the attributes of animal life are passing upwards, endeavoring to enter and find expression through you, and because there are constant suggestions from men and women on the lower plane of life, which keep these thoughts active, causing the very attributes you wish to subordinate, to grow abnormally. But, as previously stated, we cannot afford to kill out or destroy anything that is natural; it follows there will remain active in your body the qualities of the animal world: being necessary in a limited degree, to give you access to and control over the lower forces in nature.

Here is another point of great danger in human progress and delelopment; for unless the mind is well balanced, and the law of use has been incorporated in the habits of your life, so that you can make use of all things without allowing anything to control you, you are in danger of going first, to one extreme and then to the other, under the subtle inducement, that you need experience. If you have sufficient development to utilize these instructions, you have had the necessary experiences;—perhaps in a former life,—which is enough.

Avoid going to the extreme of crushing out and destroying essential feelings, appetites and the normal activity of the sex function; or the other extreme of dwelling too much in the appetites and passions, or the undue gratification of the activities of the sex nature. Every feeling, passion and desire must at all times be subordinate to the law of use; use in view of the object you have set before you. When I say these

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activities must be controlled by the law of use, I wish you to understand, that, if you retain all the vital fluid generated in the body, nature will act without demanding that your mind be drawn down and occupied with these activities. On the contrary; if the sex nature springs into activity involuntarily, then turn your mind toward God, in the spirit of loving devotion, and remain in that attitude as long as that function is active. This will shut out temptation and improper inclination for self-gratification, and will increase the spiritual condition within you, in place of the animal. You will observe that the mind must not only be well balanced, but purified and centralized; yet, we know that nothing that we can say at this point will protect you against these great and most insidious dangers.

The law of the "survival of the fittest," governs the world and will govern it for many centuries to come, so that the mentality of those that are the best qualified, will be able to discriminate most correctly on these subjects, and thus grow into the greatest degree of harmony with universal law; which of course, includes human law,—social and national. Those who come into harmony with these laws will perpetuate their existence to a great age, and will enjoy advantages that we dare not even suggest, for they are transcendently above anything that you now believe. On the other hand, those who lay hold of these principles, and live this life, purely for the purpose of gaining power over their fellows, riches for themselves, in short, for any selfish object, will soon grow into such a monstrosity, that nature will rise up in condemnation and destroy them; for it must be remembered, that nature is the expression of the God of nature, the God of justice that rules human life, and who will not allow monstrosities, gigantic centers of evil, to long have an existence in the world. Therefore, bear in mind that righteousness, justice and equity are fundamental prerequisites for the accomplishment of your ideals.

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At this point, having obtained control over the creative life, the sex function, you are brought to where you must make final decision in regard to your future habits. As we have given methods for the development of certain effects in body and mind, in our former instructions, we will not go into detail here; but, will simply call your attention to a principle that is as universal as life, namely, purity; which means keen love, or attraction for that which to your mind expresses purity, and just as keen and active a repulsion toward that which your mind decides upon as impure. This will lay within you the foundation for a clean body, a pure mind, and a fine, discriminative brain. Bear in mind, however, that in all ways that are vital and useful there are by-paths. For instance, if you seek purity of body and mind through discrimination, you are in danger of making comparisons and becoming egotistic, by setting yourself above others, and isolating yourself in the world. Remember, while you have a right to possess as great or even greater, purity of body and mind than another, yet, you should never look down upon or even belittle anyone; for purity is only relative to the qualities of the thing purified. Again, purity means the absence of inharmonious elements in any organism. The nature of the serpent, in that sense, may be as pure, if not more so, than your own; but it is a serpent and belongs to the reptilian realm of life, yet, there is a certain degree of that quality in and essential to you; the serpent being the embodiment of the psychic principle. We might go through the whole catalogue of animal life, and find in each animal and even insect, the embodiment of some quality that is common to us.

In the creation, each element has its own proper sphere of use,—service—in the gigantic workshop of the Creative Mind. We should recognize this as a fact, and in our mental discrimination and desire for purity, we should remember that purity in its highest, and truest sense, means everything in its place and in the order of its use.

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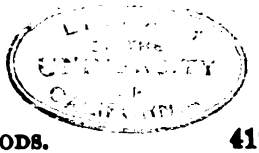

We would also suggest that you may develop whatever you desire within yourself, by placing your mind on it and acting as if you already possessed it. By continuing in this attitude you will cause to form within you, that which you desire, and it will grow and develop and become a part of your nature. This law is demonstrated by the athlete. In whatever direction he wishes to develop superior power, in that direction he begins to act. He virtually assumes the attitude of one who possesses it, and keeps acting as if he had possession, or uses that power as best he can, until he grows it within himself to a superior degree.

Now, you who have lain hold and taken control of the very fountains of creation,—in the control of the sex nature; have it within your power to grow whatever you will, within yourselves; but remember, whatever you grow through laying hold of the fountains of creative life will stay with you, will make up your selfhood; not only through a long life in this present body, but it will form an active part in the soul consciousness through its travels, even though it may have many incarnations.

It has been accepted by all the metaphysicians of the Orient, that the tenacity of a thought in following the soul, depends upon the amount of vitality put into it. If this is a law, you who have taken control of creation by taking control of generation, are enabled to put an almost infinite vitality in whatever you create; therefore, you had better err by creating too extreme goodness, righteousness, love to others and those attributes that you know to be most productive of good, than admit even that which would seem to you a proper portion of those attributes of mind, which appear to be essential to your life and prosperity.

In the above we have placed in your hands the key to the universe; use it as you will, and know of a certainty, that you will reap a full reward of all your acts.

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You will have, by application of these methods, taken hold of the right hand of the Creator, and commenced to guide it according to your will. If you set in motion forces, mental states, that bring more sorrow and difficulty than joy and success to yourself or to others, you will reap an abundant harvest of that misery and disorder in your own experiences. On the other hand, if you liberate and set in motion creative forces which produce the opposite conditions in the world, you will also be partakers of the fullness of their effect.

After duly considering the forgoing you will find yourself in a position to properly decide the ultimates of your existence. Do you want to be a parent of a great and noble race of men and women? If so, then you should give your mind to acquiring knowledge of the laws governing human life; first, your domestic; second, your social; third, your business; and fourth, your national life. These should be considered, not only relative to your own individuality, but to the body of humanity in general; because, if you want to be a race progenitor, whatever principles you lay deep down in the foundation of your own mentality and soul structure, you will transfer to your offspring as inherent qualities and fundamental principles of their existence.

You have now taken up a method of life which means, that you, as a thinking intelligence, must develop a capacity to reject from your nature all errors due to early instructions, that you may not perpetuate and entail them upon your children. Thus you must walk in the path of Abraham, whom, we are told, was called out from Ur of Chaldea, by the Spirit of God, and was separated from the people, and kept for many years under the immediate guidance of heavenly intelligences, as, was also Sarah, his wife; and not untill he had lived in that spiritual atmosphere, and passed the age of one hundred years, was he permitted to bring into existence his first-born. The descendents of his offspring were called the holy people, and we, the Teutonic and Celtic races, according to the best authority; are the offspring and legitimate sons of Abraham: not

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Jews; for Judah was only one of the twelve sons of Jacob, the grandson of Abraham.

This is a suggestion of what is before you. It is only the few who will rise into this superior condition; and, we repeat, as the law is, "the survival of the fittest;" you who fit yourselves best and bring into existence the highest and noblest offspring, will be the ones who will lay the foundation for the future inhabitants of this planet.

You have here a suggestion of the importance of the work that lies before you, and as you have in your possession in the above instructions the key with which you may unlock the fountains of the universe, you can at once apply yourselves with as much diligence as you please, to gathering knowledge, wisdom, spirituality and every attribute that you need, in order to make yourselves worthy of so high a calling.

Remember, if there is a lack in your nature, you have the means by which you may supply it, therefore, you need not shrink from so vast a responsibility; you need only delay, until you are fitted for the work.

(To be continued.)

SONG OF THE MYSTIC.

I walk down the Valley of Silence—
  Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
  Around me, save God's and my own;
And the hush of my heart is as holy
  As hovers where Angels have flown!

Long ago was I weary of voices
  Whose music my heart could not win;
Long ago was I weary of noises
  That fretted my soul with their din;
Long ago was I weary of places
  Where I met but the human—and sin.

I walked in the world with the worldly;
  I craved what the world never gave;
And I said: "In the world each Ideal,
  That shines like a star on life's wave,
Is wrecked on the shores of the Real,
  And sleeps like a dream in a grave."

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And still did I pine for the Perfect,
And still found the False with the True;
I sought 'mid the Human for Heaven,
But caught a mere glimpse of its Blue:
And I wept when the clouds of the Mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the Human,
And I moaned 'mid the mazes of men,
Till I knelt, long ago, at an altar
And I heard a voice call me. Since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the Valley?
'Tis my Trysting-Place with the Divine
And I fell at the feet of the Holy,
And above me a voice said: "Be mine."
And there arose from the depths of my spirit
An echo—"My heart shall be thine."

Do you ask how I live in the Valley?
I weep—and I dream—and I pray.
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from Censers,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim Valley,
Till each finds a word for a wing,
That to hearts, like the Dove of the Deluge,
A message of Peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the Silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen Thoughts in the Valley
Ah me! how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard:
They pass through the Valley like Virgins,
Too pure for the touch of a word!

Do you ask me the place of the Valley,
Ye hearts that are harrowed by Care?
It lieth afar between mountains,
And God and His angels are there:
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

—*Abram J. Ryan.*

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THE PURPOSE IN THE CREATION OF THE WORLD.

(II.)

The importance of this subject is apparent, when the great mumber of divergent beliefs and theories now active in the minds of the people, is taken into consideration. We have long since adopted the following as a criterion of life:—use determines all qualities, whether good or evil; because, we have discovered that everything that exists has a use, and as soon as anything ceases to be of utility, it begins to die; as, under similar circumstances the process of atrophy in our own organisms, clearly demonstrates. The same holds good in any department of nature, no matter what sphere it may occupy.

Every line of investigation that has been systematically conducted during the last thousand years, has had for its causative purpose, the bringing into existence, knowledge of facts necessary for the perfecting of the race. Man works wiser than he knows, and modern science is an exemplification of this, being a collection of facts, made by the most careful and thorough investigators and students of nature; and though they work from the materialistic or phenomenal side, they have recently arrived at the conclusions, reached in the Hebrew scriptures thousands of years ago. If intellectual men and women will turn their attention to the study of nature in all its manifestations, they will readily discover the fundamental truths that we wish to present herein.

As we have said in the preceding article: this thought is necessary in laying a foundation, upon which to build a structure of knowledge; for we know, that if the foundation of a house be faulty, the whole structure will be faulty; hence, the

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whole trend of investigative thought has been directed by the Cause Mind, toward establishing these basic principles. We should remember that mechanics is only the application of the law of form, for use: our watch keeps time simply, because its form and structure is adapted to that purpose; our typewriter can write our letters, because its form is fitted for that purpose; and so with every mechanical arrangement in the world. The human mind organs might be called a divine mechanism for thought forming and manifesting of consciousness; the character of the form depending upon the beliefs of the individual.

We will here endeavor to construct a form, which, if adopted by any individual, will give their consciousness a principle of truth.

In order that this underlying or fundamental truth may be clearly understood, we will present it —without argument— as a statement, in two ways:—

FIRST STATEMENT.

All nature gives evidence that it had a beginning and is being evolved toward a definite ultimate. That definite ultimate implies; speaking from a mental standpoint; an object to be obtained. An object to be obtained implies an intellectual action; and as all nature is working out a definite purpose, it argues that a conscious thinking intelligence is the cause of all things. At this point, science and revelation meet in harmony. The majority of scientists at the present time have come to the conclusion, that, while nature seems to be forming from its own inherent powers, there is evidently a definite ultimate in view; a working in unison towards a certain purpose. Again, they recognize the fact that evolution, the development of all things from the lower to the higher, is also a law in nature.

If we look out upon the world of mind, and contemplate the continuation of growth and unfoldment of mental faculties in time to come, in proportion to what has taken place in the past,

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we can readily see that man's destiny is to be like unto a god, having powers transcending our highest imagination.

It is well known to those who have investigated human life, that all perversion is self-destructive; that there is no perpetu ity in anything but goodness and righteousness,—right doing.

In the whole body of humanity working together for the good of each one and each one for the good of all, and in the growing intelligence that is so manifest in the world, we can readily see that there are high and ennobling qualities that are coming to the front, to characterize the race; qualities and attributes capable of bringing great enjoyment, and if properly developed, will bring the race to a wondrous perfection. If evil is self-destructive and good immortal,—and it requires but a passing glance at history to prove this; then it follows that the object of the creation of the world, and man upon it, was to create a race of beings that will sometime be most grand and glorious.

SECOND STATEMENT.

We recognize God as an intelligent, creative mind force, which decided upon a purpose, put it into form, and gave it function or power to carry out and accomplish the thing designed. The word became the waters of the sea, and the earth: it caused life to spring forth, knowledge to develop through experience, and all life to be driven in a certain channel by a desire for pleasure and self preservation, and a fear of pain and death.

Life has gone on in the process of evolution, until there stands upon the earth to-day, a race of men and women capable of understanding the original purpose in the mind of God, consequently, the laws governing the creative work; capable of laying hold upon these laws, because they are active in their own bodies, and bringing them all into use for the accomplishment of the design in the mind of the Creator, thus

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developing in themselves, through the light, life and power of the Spirit; all the attributes, qualities and powers of their Father, though in a less degree.

Through and by a knowledge of these laws and powers, and the object that was in the Creative Mind, they will bring into form, by a united effort, an organized body, called in Revelation, the hundred and forty and four thousand, which, by virtue of organization, will become as the body of one man; because in the higher development, they will not only know the thoughts of each other, but will feel each other's feelings, think the common thoughts, and in short be the same as the many members of our own bodies. It will be, simply, the construction of an immense body capable of thinking thoughts that the individual now can not even dream of; know knowledges millions of times beyond the capacity of individual man, thus becoming the manifestation of the God of the universe in human form.

REVELATION.

Biblical revelation is replete with statements of a divine purpose; and revelation did not pass away with the prophets. We are now in a time when illumination is so general that it becomes to the individual, a repetition of the revelations of the past. Such, at least, has been our own experience.

The very first chapter of the Bible, is referred to by St. John by the introductory words of his gospel: "In the beginning was the Word, and the Word was with God (Power), and the Word was God (Power). All things were made by Him (or It); and without Him (or It) was not anything made that was made. In Him (It, the Logos, the Effectual Utterance) was life; and the life was the light (intelligence, consciousness) of men." This most comprehensive and suggestive statement, John allied to Jesus the Christ, when he said: "The word was made flesh and dwelt among us," that is to say, the creative word which went forth in the beginning to create a world and

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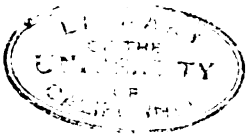

people it, had its first mature manifestation in the Lord Christ. If we ask the question, why and to what did he refer when he said: "In the beginning was the Word," we have only to turn to the first chapter of Genesis for the answer: "In the beginning God created the heaven and the earth. . . . . And God said, Let there be . . . . . : and it was so." The words "Let there be, and it was so" are repeated in every stage of creation throughout the first chapter. The twenty-sixth verse says: "Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here is the declared purpose or ultimate.

God is spirit, or mind; and if we stop a moment, and inquire from our own experience as to what a word is, we find that words are formed out of the substance of our life;—they must have form or they would not be recognizable; then they are sent out by the will. Herein resides the image of God in man:—in his ability to form a thought and send it out with power to do and accomplish, the same as did the Father.

We are told by this revelation, that, God in the beginning formed a thought, and sent it out into space to build a world, and eventually to people it with men in his image, and like him, possessing the dominion. The first or most perfect manfestation of this was in Jesus, the Christ. Mystics of all ages have manifested a certain degree of this image and likeness, which constituted them masters. The how, of accomplishing this purpose will be readily discovered in reading the bible from Genesis to Revelation. It will be found therein, that from the period called the time of Adam, there was a systematic leading and governing of that race toward a definite ultimate. Adam was not the beginning of the human family, but the beginning of a covenant race; a race from which should come the

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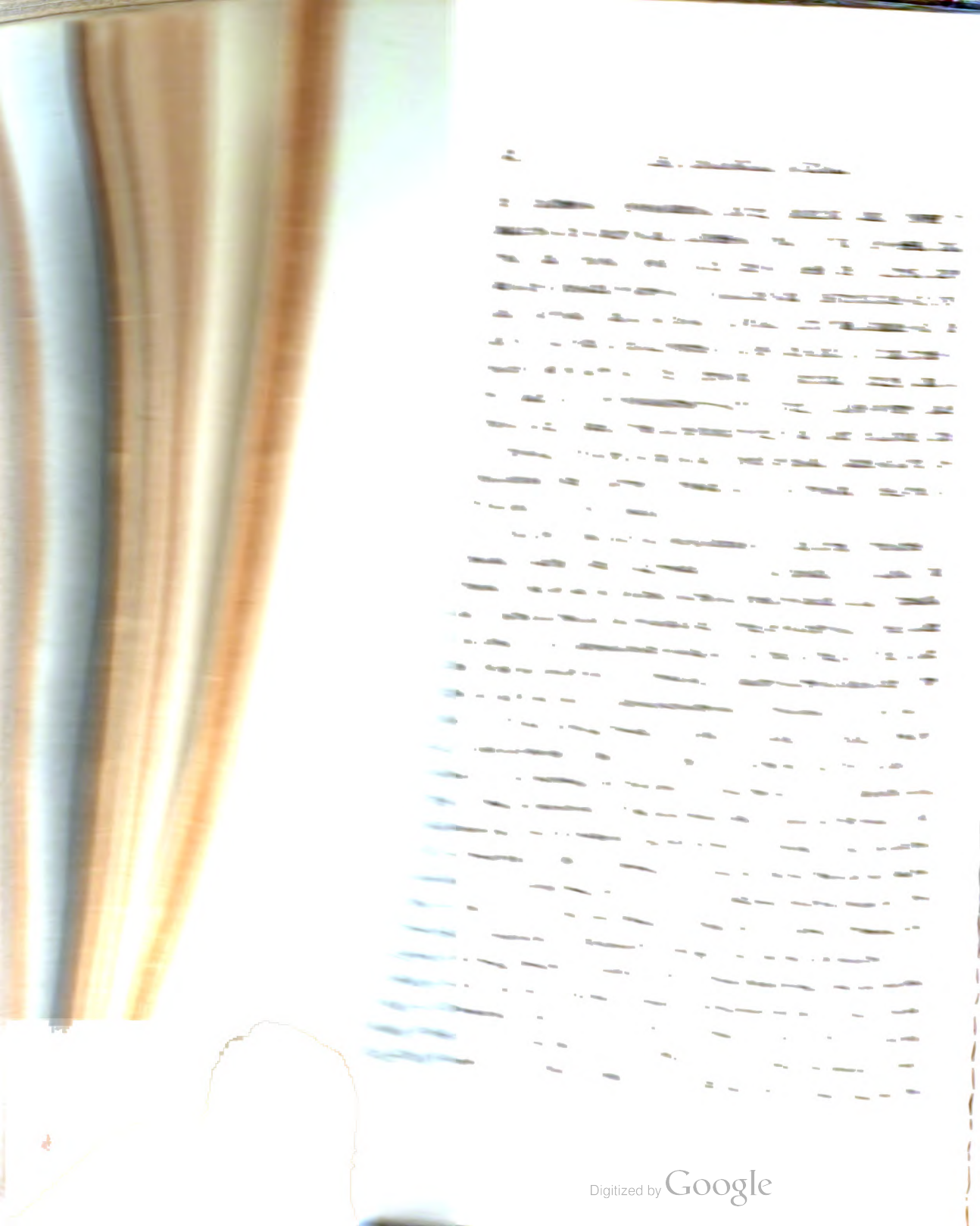

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supervision of the Spirit until he reached the age of one hundred years, when he produced his first child and wife the promises were especially directed to his children and continued to Israel, their offspring, who were called the chosen people; from whom,—according to the revelation given by the angel to John; should come the first ripe fruit of the earth,—the hundred and forty and four thousand of all the tribes or sons of Israel. From this standpoint all idea of partiality or favoritism is done away with, further than, as a wise stock-raiser has his choice, which he keeps pure, for the sake of a higher and more perfect develpment.

The old maxim, "As above so below" is true, and man can do nothing, only as he sees what the Father has done. In other words, as we discover the laws of nature, we can apply them to serve our purposes. The laws that govern the lowest form of life, and which have caused development to proceed from the low state of the beginning of creation to the high state of noble, spiritual manhood, are unchangeable, and will continue active, until creation has fully accomplished the object in the mind of the Creator, when the word was formed and sent forth on its mission to gather form substance, and make a world make itself; or to become the life and thought in all things which molds all things, and is the intelligence and consciousness in all life. This thought, then, sent forth in the beginning of creation, had in it all the potency that is in nature all the life, consciousness or thought, and all creatures are but manifestations of that thought life which was sent forth first. When that thought life has accomplished the object for which it was sent forth, namely, the creation of man; a race of men and women, in God's image and like Him; then there will have been gathered together a body of the first ripe fruit of the earth, who will have power, like God, "to take the kingdom and the dominion under the whole heaven." Then the first ripe

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the fullness of development, having dominion and power to manifest the image and likeness of God. It will be seen, that, from that period down to the time of Jesus the Christ, there was one constant series of visitations and instructions on spiritual subjects; that is to say, a special effort was made on the part of spiritual intelligences, to keep the mind of that race of people ever active in the direction of spiritual things, and in the paths of righteousness,—right living. Laws were made prohibiting Israel from intermarrying with other nations; thus by keeping the race pure, and proper mental states active, development was carried forward in the direction designed in the mind of the Creator.

The effect upon the development of that race, produced by mental states, was suggested in the account of Jacob, who peeled rods so as to make them appear spotted and streaked, and placed them in the watering troughs where the flocks came to drink; the consequence was, the flocks brought forth cattle that were spotted and streaked, because these conditions were kept active in the consciousness of the cattle. This is only a hint of the law suggested above. Again, it is well known to all stock-raisers, that, in order to raise a higher quality of stock, it is necessary to select the most highly developed and keep them separated from the others, so that there will be no intermixing; otherwise, a higher quality could not be obtained. For instance, horse raising for the race track has become a science; fifty years ago 2.35 or 2.40 was the best record of trotters; now, they have through years of careful breeding and training, obtained horses that will go in much less time. This, again, is a suggestion of what God has been doing with the human family, and why a certain people were selected; in other words, why Abraham was called out from Ur of the Chaldeans; who were the highest developed and most scientific people in the world at that time; and was kept under the direct

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supervision of the Spirit until he reached the age of one hundred years, when he produced his first child; and why the promises were especially directed to his children and continued to Israel, their offspring, who were called the chosen people; from whom,—according to the revelation given by the angel to John; should come the first ripe fruit of the earth,—the hundred and forty and four thousand of all the tribes or sons of Israel. From this standpoint all idea of partiality or favoritism is done away with, further than, as a wise stock-raiser has his choice, which he keeps pure, for the sake of a higher and more perfect develpment.

The old maxim, "As above so below" is true, and man can do nothing, only as he sees what the Father has done. In other words, as we discover the laws of nature, we can apply them to serve our purposes. The laws that govern the lowest form of life, and which have caused development to proceed from the low state of the beginning of creation to the high state of noble, spiritual manhood, are unchangeable, and will continue active, until creation has fully accomplished the object in the mind of the Creator, when the word was formed and sent forth on its mission to gather form substance, and make a world make itself; or to become the life and thought in all things, which molds all things, and is the intelligence and consciousness in all life. This thought, then, sent forth in the beginning of creation, had in it all the potency that is in nature; all the life, consciousness or thought, and all creatures are but manifestations of that thought life which was sent from God. When that thought life has accomplished the object for which it was sent forth, namely, the creation of man; a race of men and women, in God's image and like Him; then there will have been gathered together a body of the first ripe fruit of the earth, who will have power, like God, "to take the kingdom and the dominion under the whole heaven." Thus the first ripe

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fruit will become the kings of the planet earth; as the prophet said: "They will be kings and priests unto God, and will reign on the earth." Kings, because they have become the embodiment of the mind and will of the Creator; the perfect expression of God, and are thus enabled to take control of the creative processes and to become a light to the world in a higher sense, than any body of men that has ever existed on this planet. This ultimate will be what has been called in the scriptures, the establishment of the kingdom of God on earth.

Now reader, do not allow your mind to run off into some vague supernaturalism, but remember, that when we speak of the creative word that is carrying forward the work of creation and making man in God's image and like Him, we speak of that which is manifested in the thought forming capacity of your own body, and in every manifestation of law in the material world, as well as every manifestation of law in the mental or spiritual realm; as high as your mind can reach and as low down in the scale of creative energy as your intelligence will permit you to descend:—all,—all are the manifestation of that divine Creative Word, climbing up the ladder of attainment toward God-likeness.

With this thought clearly understood and fully grasped, you will see that all high and noble scientific discoveries and all revelations that come from the cause or creative world, are working together as one mind, and that they are all telling the same story; science simply telling it through object lessons,—kinder-garden methods; while revelation tells it in words, and has partially expressed it in and through the mystics, masters, prophets and sages of all races and ages of men.

(To be continued.)

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LEO : THE HEART.

D Minor,—Golden.

This principle, symbolized by the Lion, manifests itself as the Faithful and True upon whatever plane of life it serves. In the Re-generate life it comes next to the Cancer Principle in the order of unfoldment, and stands as the expresser and dispenser of the Golden Fruitage, by the side of Cancer, the Water of Life; for, truly, as it is written:—"Joseph, (Leo), is a fruitful bough, even a fruitful bough by a well." All that is beautiful and noble in the soul of man, though bound for ages by the law of generation, to service in the home, finds expression through this function and the mind qualities governing it. Here the sublimated essence of spirit has found lodgement; and through the æons this spark of divinity within, has sought its kind in the boundless ocean of life and light without. Ever and anon, through the unknown ages, this quality of mind, inspired from God, has gone out again and again in aspiration and devotion to the Source from whence it came: and thus, man, though many times appearing to fall away from his course, has remained fixed and true to law; and, unswerving and "constant as the North Star," has steadily unfolded in the image of his Creator: until, to-day, those now ready, hearken to the call of old, springing within,—"Awake, Awake, put on thy strength, O Zion; put on thy beautiful garments," and stand out candidates for a higher order of life—IMMORTALITY.

Now that this is fast taking the form of intelligent desire—prayer,—by thousands of Earth's ripest souls, the question wells within the heart of each,—Where shall I turn for the truth? To whom shall I go? And the answer, in the stillness, comes,—Go within, turn to the best and highest within you. In the power of the silence examine the very center of your being: command to the turbulence within, "Peace, be still." Combine strength of will and gentleness of heart; the first, to still the senses, and to hold the mind calmly and fixedly on the one thought, "I am clean and pure within, and, therefore, the Spirit of God that pervades all space, abides as well in me." The second, that you may with perfect love and quietness feel after the Spirit of Truth, that it may have place in you. Thus will you possess, at once, the qualities of the Lion and the Lamb. Do this, and the promise is at hand and shall be fulfilled; for, by the law of correspondence, like will attract like; and the Spirit of the Highest—the "Lion of the tribe of Judah"—awaits you then, without. "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me." No man can understand the truth of which Jesus was the embodiment, by merely looking at the man, Jesus. We must go within and commune with the innermost. Feel after the truth with the heart: "and ye shall know the truth, and the truth shall make you free." It is an attitude of mind, coupled with devotion of heart. Many are now seeking immortality through the first, alone—Mind; but, remember, this is not all:—we must recognize the first, and the last, (heart):—"the Alpha and the Omega":— the blending of heart and mind, which opens the eyes of the soul to a realization of Faith—the Christ Principle; which can never be known, but must be felt; and it is absolutely necessary

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that we feel after Him with the heart before we can hope to know Him. And what is it we know when we know Him? Not the man, Jesus, but the true Jesus in the man: that which was exemplified in and through the man, i. e., Principle:—the law, love, light and life of God, which is Power and Dominion, through all eternity; which once abode in the darkness, and the darkness—(the cold, hard, cruel, intellect, alone)—comprehended it not."

Search then, for the "Pearl of Great Price," while your soul at this season, is led out by the mind qualities of Leo. Touch but once the light of the Christ now abroad, and knocking at the door of each: breathe the blessed truth of the New Birth: taste the first fresh draught of the Water of Life; and though too weak, as yet, to hold it long at once, yet, spurred on by the first flush of victory; the eye bright with courage and hope, you cannot falter on the way. When you touch this Principle, let its Virtue find expression through you to all the world: let its warmth radiate and touch the hearts of men, that they may be drawn to you, as were the two who met the Christ, on the way to Emmaus; that they too may exclaim, "Did not our heart burn within us while he talked with us by the way?" and, if you question how to proclaim it, remember that your silent influence, alone, however distant, will inspire and uplift all it touches. It is truly wonderful; but, such is the power of right thought—love—thought. You will find after a time that all circumstances will begin to shape themselves for you, in obedience to that love which has no selfish will; and yet whose force is as onward and resistless as the tides of the sea:—more than this, for it commanded the elements, even, to be still, and they, too, were beneath it, "and greater things than these shall ye do, because I go to my Father." Persons coming into your presence—your aura, will unwittingly appropriate it, and will live, think and act by the power working through you—for good—for the good of all; for, "He that is greatest among you shall be the servant of all."

The ability to command conditions for selfish ends is the temptation besetting us at this stage of growth. Let us, therefore, be steadfast, and mindful always of the Master's reproach:—"Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore and repent."

God is law: He is not capricious; but fixed—eternal law—mind—love—ever-existent—omnipresent. And we repeat:—if you but hold the right attitude of mind—the purity and gentleness of the Lamb, with the tenacity and momentum of Leo; and all the intelligence alert: the Principle without, will be joined to that within, and the union, (Chemical?) is Light and Life Eternal. Then can you say, as did Jesus:—"I and my Father are one:" for, He will be in you, of you, through you,— yes — YOU.

Gold, the color belonging to the sign LEO, vibrates to the key of D minor, and consecrates upon the altar, the "spirit-water," conserved and chastened by Cancer.

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CHAS. A. DANA, AND CHARLOTTE S. CUSHMAN.

In contemplating the Sign Leo, there is no one word which so fully illustrates it, as, *illumination*. It is typified by our Great Solar Orb, whose sweep of power includes both light and heat to our Earth, and the other planetary forces which belong to our System. Whoever, therefore, in humanity, is dominated by this Sign, comes within the scope of illumination as to mental qualities. This, at its best, produces Wisdom. In-asmuch as "through the heart pass all the fountains of life," it becomes of exceeding interest to trace the progress and success of those who are born within this Sign, when combined with the planetary forces incident thereto.

Among many distinguished Americans, we select Charles A. Dana and Charlotte S. Cushman as fitting representatives of that Sign, and illustrative of the male and female element.

Charles A. Dana was born in New Hampshire, August 8, 1819. In accordance with the Circle it will be seen that the Earth was in the Sign Leo, and the Moon in Pisces. Accordingly, it will first be noted that his heart and his feet formed the basis of his career. The Lion and the Fishes made nobility and restlessness inherent. The Sun and Water typified the brilliancy and the variableness of his nature. The elements of the Rainbow were all his own. Its seven hues were emblematic of the variety of knowledge which blended in his life's attainments.

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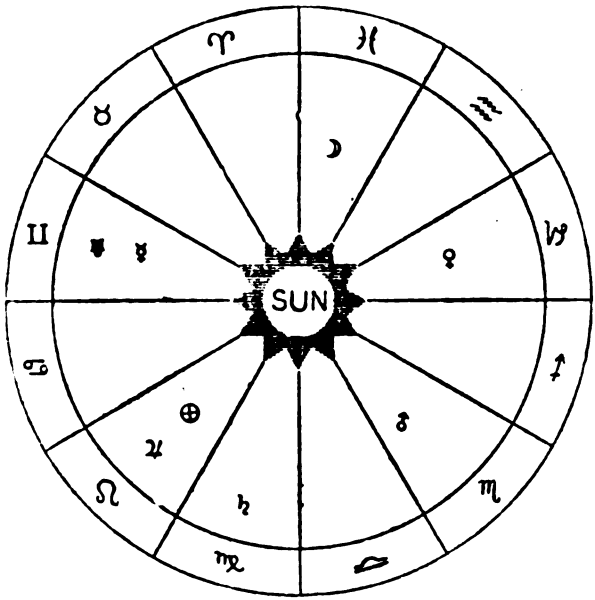
Charles A. Dana, Nat. August 8, 1819.



Earth	(⊕)	in	Zodiacal	Sign	of	Leo	(♌).
Moon	(☽)	"	"	"	"	Pisces	(♓).
Uranus	(♅)	"	"	"	"	Gemini	(♊).
Saturn	(♄)	"	"	"	"	Virgo	(♍).
Jupiter	(♃)	"	"	"	"	Leo	(♌).
Mars	(♂)	"	"	"	"	Scorpio	(♏).
Venus	(♀)	"	"	"	"	Capricorn	(♑).
Mercury	(☿)	"	"	"	"	Gemini	(♊).

ELEMENTS.		TRINITIES.	
Fire,	Two.	Intellectual,	Two.
Earth,	Two.	Domestic,	Three.
Air,	Two.	Creative,	One.
Water,	Two.	Serving,	Two.

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With the metaphysical Planet Uranus in the Sign Gemini, there was an inevitable outreaching for not only ordinary knowledge, but an earnest desire to study the laws of mind, and delve in the occult philosophies. It formed the cornerstone to his temple of Knowledge and Wisdom.

Saturn, in the Sign Virgo, harmonized into healthfulness his digestive organs, and made him quickly discriminative and intuitive in a rare sense. Thus Virgo became the Goddess of Spiritual discernment unto him, and perchance, he may have often wondered why he so easily comprehended matters of utmost consequence.

Mighty Jupiter, in the Sign Leo—where he was born—crowned his heart power with an Ideality comparable to the greatness of the planet itself. No home of earthly creation could ever quite equal his interior conceptions. The world about him seemed dwarfed compared to what his ideals pictured. The finest of food—and viands of every kind—he naturally craved. He belonged, in a true heart sense, to a natural aristocracy, and consequently many could not understand him. The nobility of the Lion, with all the might of his indomitable prestige, belonged to his nature. He was a mental ruler of men and affairs, with all possible reinforcement from the heart.

Mars in Scorpio made virile his will power, and opened the psychic door unto him, so that he could be as firm in purpose, as he was tender of heart, and beneath both have a wisdom-judgment as to what should be done or undone.

Venus in Capricorn led him into an inspirational attitude regarding business affairs, and caused the Goat nature it personifies, to desire to climb to the very top of the mountain, rather than run into any back yards for garbage. To him there was a Parnassus height to be attained, and a willingness to strive most earnestly to reach it.

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The position of Mercury in Gemini, when combined with Uranus in the same Sign, caused a dual outreaching for actual knowledge, which, as the years went by; he would fain transmute into Wisdom. How far he was able to do so, let his painstaking labours upon the American Cyclopedia attest.

The writer recalls most vividly how in 1859 he called at the office of the "New York Tribune," to see the distinguished Horace Greely, as one of our national characters, and was intensely interested to note a young man conferring with him, as assistant, who proved to be Mr. Dana. What he then witnessed, was the prelude line of activity which led to great results in after time. The keen aggressive nature of our subject was then being developed through the Aquarius air of Mr. Greely, (born February 3, 1811). It fanned into continuous glow the Leonic fire of Mr. Dana during fifteen years (1847—1862), preparatory to his becoming the glowing luminary of the "New York Sun," which not only in name but in fact, from 1868 to the present time, "shines for all."

This development of Mr. Dana from the Yankee boy to the Peerless editor, renowned scholar and statesman, is a striking illustration of what the Leo nature nature can accomplish: when the emotions incident to this Sign are subservient to knowledge, they become power.

It will be noted that the four elements of Fire, Earth, Air and Water, found equal expression through him. He was four square elementally and dual in each of them, therein balancing in a remarkable sense his entire nature.

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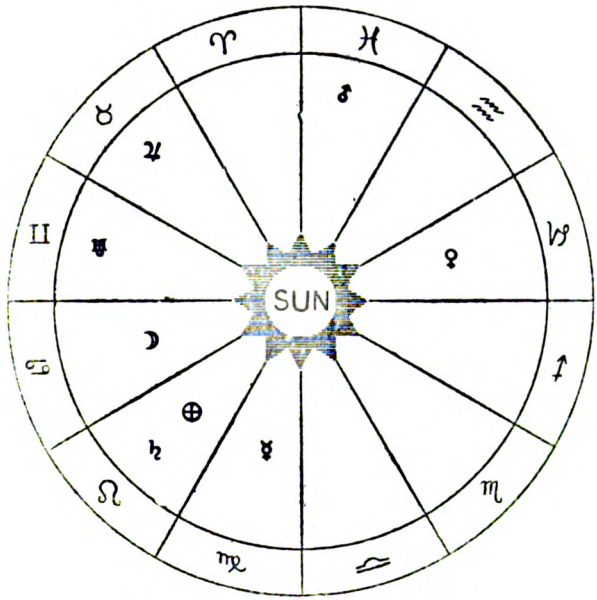
Charlotte S. Cushman, Nat. July 23, 1816.



Earth	(⊕)	in	Zodiacal	Sign	of	Leo	(♌).
Moon	(☽)	"	"	"	"	Cancer	(♋).
Uranus	(♅)	"	"	"	"	Gemini	(♊).
Saturn	(♄)	"	"	"	"	Leo	(♌).
Jupiter	(♃)	"	"	"	"	Taurus	(♉).
Mars	(♂)	"	"	"	"	Pisces	(♓).
Venus	(♀)	"	"	"	"	Capricorn	(♑).
Mercury	(☿)	"	"	"	"	Virgo	(♍).

ELEMENTS.		TRINITIES.	
Fire,	Two.	Intellectual,	Two.
Earth,	Three.	Domestic,	Four.
Air,	One.	Creative,	None.
Water,	Two.	Serving,	Two.

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Charlotte S. Cushman was born July 23, 1816. As the Circle shows, she comes within the dominion of the Sign Leo, with the Moon in Cancer. Being, however, but a few days within Leo, she partook somewhat of the characteristics of the Sign Cancer; consequently, the Heart and Home were the two elements that formed the basis of her career. The Lion and the Crab symbolized her foundations: most naturally, therefore, her intense womanly nature outreached for expression.

With Uranus in Gemini and Saturn in Leo, there was created such an earnest desire for knowledge that would not only satisfy the head but the heart also, that the world in a sense, became her family, and she would show it what her ideals were. When a Leo woman has thus united Air and Fire into a dual flame, there is created a Torch which lights the world: so, in those days when the drama needed its Torchbearer to to throw a clear light upon the scenes, she appeared in that true womanly way, which the world always respects and honors. This occurred when our Leo-Cancer heroine was but nineteen years of age.

Jupiter in the Sign Taurus was a powerful factor in her individualization. It caused her emotional nature to be enriched with a keen sense of what the occult meant, and the sensational could do. An ideality rich and rare possessed her, so that the Bull united with the Lion and the Crab in the creation of a Triune power of expression.

Mars in Pisces made her feet restless and determined: one foot trending toward the home, and the other toward the world; and therein her nature was grounded and made sure of knowledge. With her, as with Mr. Dana; Venus in Capricorn was the seat of fine aspirations as to business affairs, and the feminine goat of her nature saw the attainable heights, and never ceased to attempt their cresting.

Mercury was in the Sign Virgo, and so the messenger of the Gods inclined her virgin nature into harmoniousness of intuitive thought, which became winged in fineness of expression.

With Venus in Capricorn, Jupiter in Taurus and Mercury

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in Virgo, there was formed an Earthly triplicity of unusual power. It caused an immense ideality of desire as to the world's uplifting, and to that end her heart and soul went forth unceasingly!

Each of these great souls belonged in the tribal sense to that of Joseph, the first born of Rachel, the true Spiritual wife of Jacob: hence, they were the children of Love:—Joseph was the eleventh son of Jacob; but it is to be remembered that Dinah was the eleventh child. There is, therefore, incorporated into Leo natures the male and female elements; the male having the interior feminine expression, and the female that of the male.

To each may be applied the wonderful promise of Jacob to his son Joseph;—"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." And to both Mr. Dana and Miss. Cushman may be applied those memorable words of Joseph unto his brethren;—"Fear not, for I am in the place of God." When Mr. Dana, at a crucial time, in our country's history, reinforced Abraham Lincoln as assistant secretary of War, he was indeed a modern Joseph! When Miss. Cushman stood upon the stage as a pure exemplar of dramatic art, uplifting her hearers by the power of her true portrayal, she was indeed a Dinah-Joseph in the most modern sense!

In the world's history it has always been true, that the heroic Leos in their unusual lives of duty toward those about them, have been misjudged and often condemned. Their illuminating power has often dazzled rather than enlightened.

We can, therefore, comprehend the wonderfully wise expresson of Jacob regarding his son Joseph, and now equally applicable to our modern Josephs:—"The archers have sorely grieved him and shot at him and hated him. But his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob."

Libra.

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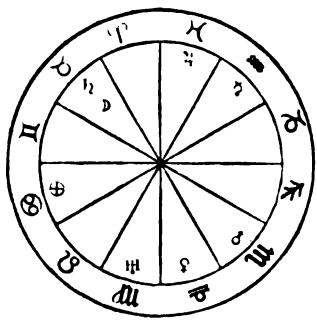
DELINEATION OF CHARACTER.

We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

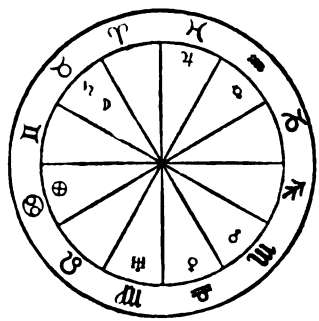
Mr. C. J. R. July 15,1838.
about 2 a. m. Middletown, Pa.



RISING SIGN—♎.

TRIPLICIES.		TRINITIES.	
INTELLECTUAL,	2.	AIRY,	2.
MATERNAL,	2.	WATERY,	3.
REPRODUCTIVE,	2.	FIERY,	0.
SERVING,	2.	EARTHY,	3.

Mrs. C. J. R. March 7, 1843.
between 9 and 10, a. m.



RISING SIGN—♉.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	4.	AIRY,	0.
MATERNAL,	3.	WATERY,	2.
REPRODUCTIVE,	0.	FIERY,	2.
SERTING,	1.	EARTHY,	4.

The following delineation of man and wife answers, in part at least, the question we are so often asked concerning the harmonies and inharmonies in marriage. This couple have been married many years, and the way he puts the question:—"Could we have been better mated?" shows his satisfaction. This subject is perhaps the most difficult for students of Solar Biology and therefore examples are very important.

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In giving the dates of birth of yourself and wife, you ask:—"Could we have been better mated?" we think not. You were born when the earth was in the maternal sign Cancer, which makes you a careful man; thoughtful of all the little things in life; it makes you really the mother of the family; while your wife is restless; a typical "Martha," troubled about many things. Your carefulness and her's work together, inasmuch as yours is in one direction and her's in the other, yet, harmonizing with each other. You were born in the head of the watery triplicity and she in the serving sign of the same. You both have the moon in the sign Taurus, therefore you are both led out in the same direction. Your wife's rising or body sign is undoubtedly Taurus, while your's is Gemini, the normal expressor of Taurus. Thus, you see, she furnishes the vitality, while you naturally express it. You have plans and methods for making money; she, with her anxiety, keeps it. You both have good intuitions, having Uranus in Virgo. At the time of your wife's birth, the scientific planet Saturn, was in the sign Cancer;—your natal sign. At the time of your birth, Saturn was in Taurus, which gives you an orderly mind; Jupiter was in Pisces, your wife's natal sign. While this position would naturally lead you to immagine evil and pick flaws in others, your wife's nature seems to smooth down that rough point. The position of Mars may create some inharmony, yet in a way, it is harmonious. According to geocentric astrology, Mars rules Aries and Scorpio: it was in the sign Aries at the time of your wife's birth and in Scorpio at the time of yours. It produces in your nature quick temper, irritability and combativeness: in your wife, imagination of evil; some degree of jealousy, and considerable combativeness. Venus in Libra makes you a pretty good judge of art, beauty and elegance, at the same time it carries the love strongly into the sex. Mercury in Aquarius is good, as it strengthens your nervous system and somewhat hardens your over sensitive nature; it also fits you for dealing with the people. Venus and Mercury were both in the sign Taurus at the time of your wife's birth; thus she has three planets situated in Taurus, and Taurus rising. This gives her great control over the sex life, consequently, I have no doubt that she is healthy and strong, unless her health has been injured by prolapsus, or some disease of that order.

May you be kept in divine harmony during the remainder of your stay on earth.

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CORRESPONDENCE.

We publish the following questions, asked by one of our subscribers,—together with our answers,—because it represents the present condition of the majority of people. If people will continue to question, as does our correspondent, and do not hastily answer the questions from their own point of view and settle down in their egotism, the truth will come to them.

ALCOTT, COLO.

EDITOR OF THE OCCULT AND BIOLOGICAL JOURNAL.

Dear Sir:—May I inquire as to the manner of revelation, the way God and Christ will manifest themselves to the people of this planet, during the coming day of Judgment of one thousand years?

Will the character of individuals be read or delineated through the zodiacal signs under the guise of the blessings of the twelve sons of Jacob? or, will God speak directly through the mouths of those sealed, according to Rev. III: 10-12, as he did through the mouth of his son Jesus?

Ans:—No; the character of individuals will not be read through the zodiacal signs by the Spirit. On the spirit or cause side, qualities are recognized and not persons or things. The zodiacal signs are instrumentalities by which we, the sons of God, are made acquainted with those qualities; but the Spirit knows them as we know objects and things. We, however, are in the kinder-garten stage, and must learn from methods. As to God speaking directly through the mouths of those sealed; yes, He will, after they are sealed and become his temple; but they will speak according to the laws that God has set in motion in the arrangement of the universe, and not according to caprice, which seems to be the idea expressed in your letter.

We read in Rev. XXI, that the foundation stones of the spiritual kingdom are to be the twelve Apostles of the Christ, and that each tribe will enter through these sacred doors. Will

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those thus entering through the city of God be granted location agreeable to the blessings of Jacob?

Ans:—In the twelve foundations represented by the twelve apostles, in the verse quoted, will be found the twelve principles of the Christ of God or of the sons of God, which Jesus came to manifest. Not that these men as individuals are the only foundation, but that the spiritual truths which they received from the Christ and thus embodied in their lives, were the foundations upon which Israel or the twelve departments of human consciousness must build, and through which the sons of Israel will enter into the spiritual from the material world; for the Israelites were, up to the time of Christ, in the symbolism of spirituality, or, as Paul said "under the law," and Christ came to explain the meaning of these symbols, or, preferably; came to throw light upon their signification.

In the selection of the members of the manchild of Rev. XII: 1-5; twelve thousand such tribes; Dan was left out and Manasses chosen in his place: how do you account for this change? Is he to be the personal anti-Christ to rule over his people—Israel—during the *hour* of tribulation; the time appointed for the cleansing of regathered Israel, in the house—kingdom—of Christ, the fountain spoken of in Zech. XIII: 1? Is Dan the serpent in the way, at the time of the restitution to the true spiritual worship of God by the scattered Jews and lost sheep of the house of Jacob?

Ans:—Yes; there is no doubt that Dan in his physical manifestation, will be "the serpent by the way, the adder in the path," the anti-Christ of the incoming of divine order; but, as the closing of that blessing says: "I have waited for thy salvation, O Lord." Dan,—Aquarius, is the embodiment of the principle of nerve force and psychic power, which will be the common inheritance of all the twelve tribes or qualities of people; and we believe there will be as much, if not more, of that quality in the body of the man-child or one hundred and forty-four thousand, as any other.

Do you think the Hermetic Science; Philosophy of the Rosicrucians; Alchemy; Astrology; etc., will be taught to the people as it is now? When one reads all the variety of printed

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works of this age, it is simply confounding, and one is forced to say,—what shall man believe? Is the kingdom teaching of law and order coming from the representatives of the twelve authorities of the doors of the new world? Teed, of Chicago; Russel, of Pa.; Totten, of New Haven, Conn.; Paul Tyner, of New York; Peter Davidson of Ga.; Mrs. Eddy, and Catherine H. Thompson of Boston, and very many others too numerous to mention, many with whom you are undoubtedly acquainted; all claim to be God sent, and no two agree. I understand that where two or more are congregated in the name of Jesus, there He is!

I sometimes wonder if these teachings are not the parables of Satan coming parallel with those of Jesus the Christ, both, now to be uncovered and revealed plainly before the minds of men, who are seeking light and a way out of this carnal wilderness of confusion.

Ans:—As to the Occult Sciences to which you refer; these are what Jesus referred to when he said,—Matt. xiii, 52;—"Therefore, every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." You ask: "What shall man believe?" He should believe that which appeals to his highest understanding as truth, no matter from what source it may come. Jesus said: "Ye shall know the truth," the spirit of truth that shall lead you into all truth. If you have not the spirit of truth, then we would advise you, and all others, who have it not, to obtain it; or, more plainly speaking; obtain an earnest soul desire, free from all predudices and preconceived notions, to know the truth that you may live it, do the will of God and come into harmony with the divine purpose. If this is laid deep down in the soul, then you will see that whatever is useful in aiding you to come into more perfect harmony with the Divine purpose is truth, but that which serves no purpose is evil, and you want nothing to do with it; thus the useful is good; the non useful is evil. What would you think of a miner who went out into the mountains and finally returned, saying; what is the use; I find all kinds of minerals and how am I to know the gold from the copper, brass, iron, etc.? Such is

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your position. The teachers whom you mention, and many others, are busily engaged hunting out the treasures of past experience and making them available to you; and all who have wisdom from God will gather out of that mass the pure gold of divine riches. You say, you sometimes wonder if these teachings are not the parables of Satan. Some of them undoubtedly are. Among all the elements of the earth God has made poisons as well as foods, but because God has created poisons, it does not follow that you should partake of them. Choose the good and reject the evil.

I gave the Journal to a neighbor of mine to read, and he said that he desired something more simple, easier to grasp and comprehend, like the following:—"Repent and be baptized, every one of you . . . . for the remission of sins." "He that believeth on him is not condemned (not judged)." "I am the light of the world: he that followeth me shall not walk in darkness." "I am the door," "I am the way, the truth and the life." "The son of man cometh to seek and to save that which was lost," and "Whoso eateth my flesh and drinketh my blood, hath eternal life."

Ans:—The answer of the friend to whom you gave a copy of the Journal is like that of a man, who, when given a simple problem in addition, said; why do you not give me something easy, such as an algebraical or geometrical problem? The subjects to which he referred are those about which the church has been talking for centuries, but of which they know absolutely nothing; nor will they know anything about them, until they first learn the simple truths that are being taught to the world through the Occult and Biological Journal, and the advance thought magazines in general.

Admitting this to be the gospel of the Church age for the past two-thousand years, is it ended, in your mind? and the teaching of these new apostles of some authority,—the truths of the New Age?

Ans:—You say: "admitting this to be the Gospel of the Church, etc.:" we do not admit it to be. The Gospel of the past two-thousand years, has been a gospel devoid of knowledge, like that of the Hebrew

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dispensation: a gospel of symbols, the meaning of which its priests knew scarcely anything. The age of symbolism is now past, and the age of things symbolized, which was the true gospel of Christ, is now to be realised.

Is this manner of scattering printed matter abroad Christ's instructions to the people, who now are seeking reforms and redresses from the many kings?

Ans:—In answer to this question we would say,—yes.

If Christ comes face to face to his brethren are not these mysteries ended?

Ans:—When Christ comes face to face with his brethren and they know him, it will be because the mysteries are ended. The Christ is face to face with his brethren now, but they know him not.

I sometimes wonder if this Occult teaching is not the work of Jesus, and is emptying men for a refilling of the *New Life* from *God*? I have no doubt but that your mind is also exercised over these things.

Ans;—This question seems to be well founded, for occult teachings serve to empty men of their treasured trash; ignorant theories, by causing them to think and gather treasures of truth.

Why is it that this occult teaching is so hidden that the mind's eye fails to comprehend the truth, as it is in Jesus?

Ans:—The study of occult teachings leads to a comprehension of the truths that were in Jesus. If you cannot understand that which is least, how can you understand that which is greater?

Of course I am well aware that the Jews failed to recognize God in the voice of Jesus: am I also so blinded?

Ans:—You ask,—"am I also so blinded?" evidently so, if your letter expresses your mental state. Take for your motto, for the next year, the words of Jesus: "Ye shall know the truth, and the truth shall make you free." It will free you from your blindness and ultimately from the law of sin and death.

If these hidden mysteries are not the truth as taught by the Christ, why then are they taught as inspiration from God? I sometimes believe these are the things Moses rejected, choos-

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ing rather to bear the reproach of Israel before Egypt's Emperor.

Ans:—You should bear in mind that Moses was first instructed in the knowledge of the Egyptians; that is to say: he was instructed in all the arts of their magical powers, occult doctrines, etc.; *after* which he was called of God to be a savior to his people, having through instructions from God obtained a higher magic than the Egyptians possessed. If he had not been instructed in all the wisdom of the Egyptians and had additional instructions by the Spirit of God, he would not have brought his magic to bear in competition with the Egyptian magicians; whereby he could demonstrate to them and the world that should follow, that there was a higher power than was known to the occult philosophers of his time. But, mark you, he had to learn the lesser before he could obtain the greater.

Jesus came to tell us of heavenly things, and if all this occult learning is merely of the earth, earthy, then it amounts to nothing for the mind is to feed on spiritual food found in the life blood of the flesh of the son of God. God is the "I Am" of His own will, and all sons evidently partake of that mind.

Ans:—You say—"If all this occult teaching is of the earth earthy, etc." But is it? Do you know anything about what you say in regard to feeding on the life of Christ? If you do, your mind would be in order and you would have an understanding of these things. You seem to be like many of the new thought people. who pick out the few errors in the translation of the scriptures and dwell upon them. The one most commonly chosen is the statement, "I am that I am." It is a fact, that, where error begins to ripen and bring forth seed, it harmonizes the mind with error. You should read a pamphlet entitled "The Everlasting Covenant," published by the Esoteric Publishing Company.

Can men instruct the spirit of God in his sons and daughters whose mind is the mind of the bridegroom? Has the bride any other mind, to be developed by occult reading?

Ans:—I judge from this question that you have an idea the bride spoken of in Revelation is to be an ignorant body of sensating flesh, whereas, the divine body referred to, can only become the bride of Christ when it is clothed with righteousness, right living, through a know-

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ledge of all truth. God does not send down from heaven truths that are already on earth, and it is not the truths concerning heaven that man needs for salvation; but those concerning the world in which he lives and the cause of all things, the spiritual force that produced them. Therefore, the sooner the people turn their eyes from the heavens and use their common sense concerning the things around them, the sooner will they find God likeness; and by that means only can they know anything about the teachings of the Christ, who was here nineteen-hundred years ago.

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Respectfully, A. H. Frank.

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THE SYMPHONY OF LIFE, A Series of Constructive Sketches and Interpretations; by Henry Wood. In this volume the author sets forth the results of his examination into the social question with his usual liberality and clearness of thought: he brings out the errors that are broadcast in the world and shows the remedy for them. Throughout the volume, he presents in concise form the results of his study and investigation. It is a book we would gladly have read by the whole social world, for it would open the eyes of the blind and enable them to see a little of the way in which they are going. Published and for sale by Lee & Shepard, Boston, Mass. Price, cloth, $1,25.

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EDITORIAL.

The following number will close this volume of The Occult and Biological Journal; and, as we purpose to select one general style and color for the cover of the ensuing volume, and we wish to make it just as artistic as possible, we ask our friends to offer suggestions as to what, in their opinion, would be the most artistic color. The different colors of the present

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volume, which were selected to represent the twelve signs of the zodiac, according to the psychic perception of our former literary editor and business manager; afford a great variety from which to choose. It is our desire to keep up the present standard of the magazine, and if possible, to make it even better. We have been very much encouraged with its progress during this volume. Our subscription list is continually increasing, and we have received less notices for discontinuance than ever during the publication of The Esoteric. If the present increase of the subscription list continues, it will not only relieve us of any financial embarrasment, but the Journal will soon become a leading magazine in America. We would like to increase its size, but to do that necessitates an increase of machinery in our printing office, which we do not feel able to afford at present. We sincerely thank our many friends who have worked so faithfully in introducing the magazine to new readers, and we hope they will continue to do so and, that our new subscribers will also use their influence to bring these important truths to the attention of their friends and acquaintances; for it is by personal influence that the greatest good is accomplished.

Thirty years ago we discovered that the cause of the lack of correct knowledge and consequent powers and attainments, was not so much a want of knowledge in the world, as a lack of order of that knowledge. We have been studying most zealously to discover a point at which all may begin to think; an epitomizing that would enable the mind to perceive at a glance a bird's eye view of the whole landscape of causation, and to start at the proper place and move forward in an orderly manner, with comparatively little risk of being mislead by the many bypaths of error. This point we know we have found, but, there has been an invisible mental force that has hindered our putting it in form and placing it before the world in a way that all could grasp it. We have suggested the ideas in some of our public lectures, in "The Seven Creative Principles", and

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other writings, but in this number of the Journal in the article entitled, The Purpose in the Creation of the World, we have succeeded, through a most unusual effort, in putting them into form. This article cost more vital energy then any we have ever written, simply, because it is undoubtedly the most important article now in print. We therefore expect that those who read it will find, if they watch their feelings carefully, that it has a peculiar influence upon the mind. If there are invisible adversaries about, and we know their are, they will be manifested in some way while the reader is striving to grasp the fullness of the thought. If the thought is fully grasped, it will never be forgotten, but will enter into and form a part of the reader's consciousness in the life here and after, and will give color to all their thoughts and to whatever they read; it will become a measuring rod by which to determine truth and error.

During the last few months we have lost a great many journals through our subscribers changing their addresses and not notifying us in time; the Journal being sent to their old addresses and not reaching them, we were compelled to send duplicates.

After this, if addresses are changed and we are not notified in time, and are obliged to send two copies of the same number, we shall have to charge our subscribers for the extra number. On the other hand, if we are notified of the change of address in due time, and it is plainly written so that there can be no mistake, and the Journal is lost in the mail, as soon as notified of the fact, we will send another, without any extra charge. Our subscribers should bear in mind that, in order for notices of change of address to reach us in time they should be here by the first of the month, as we begin to print the wrappers about that time, so everything may be ready for the magazine, which should leave our office between the 10th and 15th, in order to be in the hands of the trade and our subscribers by the 20th.

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Probably, there never has been a period in the history of the world, certainly not in the history of America, in which so much money has been donated to various educational and philanthropic institutions, as at the present time. A large percentage of this money will never accomplish its object, and very little, if any, of it is given to the new thought movements that are now before the world. The men who during the last twenty-five years have gathered such enormous amounts of wealth, are those whose minds are more orderly and open to the Esoteric thought,—if properly presented to them,—than any other class now in the world. They have demonstrated their superior abilities by their capacity to gather great wealth. If the friends of this thought would carefully study how to bring it before the minds of these men in a reasonable, practical way, they would soon realize that there is no movement before the world that is really doing so much good for the people as the Esoteric. For instance, the little pamphlet "Practical Methods to Insure Success" is doing more lasting and wide-spread philanthropic work for the real good of the people, than any one instrumentality now in the world. This, our friends fully realize, and if it could be brought to the attention of those who have more money than they know what to do with, some of it would be diverted toward the wider circulation of this important literature. We know there are those among our subscribers, and those interested in our thought, who could interest sufficient capital to bring this literature before the world: as it is, we are laboring here in a corner; just a few are giving their lives for the benefit of the world, and are receiving from the physical standpoint a scanty livelihood; barely the absolute necessities of the body; and as every means by which this work can be brought more generally before the public, demands extra capital, and we have it not, there are, therefore, only a few among the millions who are receiving of its advantages.

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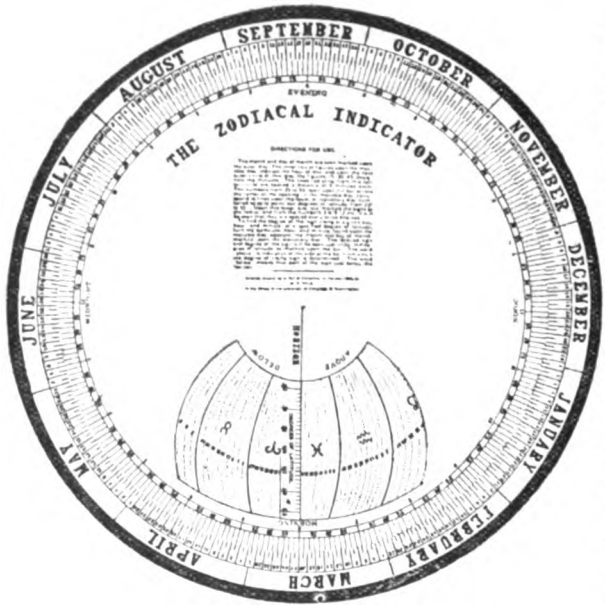

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PREFACE.

The aim of The Occult and Biological Journal is two-fold: first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions; shows the correlation of the doctrines of the Orient and those of the Christian religion, and uses the wisdom of the past to throw new light on Biblical text; and, secondly, to those whose desire is individual unfoldment, it gives a special course of instructions; presents methods for increasing the amount of life in the organism, for its conservation and control, thus insuring the magnetic power so necessary to success in all directions. It studies the biology of the universe. Investigates the laws of life, tracing the course of its unfoldment from its origin until it reaches the perfection of the human organism. Calls attention to its uses and abuses. Its presentation of the esoteric sciences is concise and clear, always emphasizing their practical value.

Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

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THE

BIOLOGICAL JOURNAL.

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GLEANINGS FROM THE EAST.

What is man? He is a tiny drop of spirit from the Great Spirit Ocean: a ray from the Supreme Sun: a particle of the Divine Being, encased in material coverings, and conjoined with Mind. What the object of human evolution is, no one can fathom. The question virtually resolves itself into this:—what is the ulterior aim and end of creation? what is the Divine purpose in manifestation? No answer has yet been deigned: perhaps, to intelligences such as ours, the mystery will forever remain a mystery; and the acme of perfected evolution must be reached, before the Divine purpose can be grasped in its totality.

An ever progressive evolution; conscious unification with the Godhead; the elevation and final purification of matter; delights of sentient existence: these are the various feeble and imperfect attempts at explanation.

Since the birth day of human thought, waves of human speculation have dashed themselves unceasingly against this mighty

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rock, but have recoiled, broken and powerless. What little light has hitherto streamed forth from above, leaves us still in the position of weak, helpless children, groping our way in the darkness, and not knowing where to turn our steps. Sages, seers and mystics try to pierce the depth of supersensuous life; they see endless phases of existence opening up to their vision; and overpowered by the light of the life beyond, their gaze is bedimmed, and their hearts burst forth into one universal cry, "Thy will be done."

The whole problem of conditioned existence has, therefore, to find its solution in the working of Divine *Manj*, *Lila*, or Will, call it what you like.

Inscrutable are the ways of the Supreme Being; yet, the plan and purpose of human life is none the less dimly perceived and sensed from afar. The progressive development so well marked in the mineral, vegetable, and animal kingdoms; the dreams and yearnings of poets and philosophers; the incontrovertible and accumulating testimony born to the existence of higher forms of life; all reveal the infinite possibilities of the Spirit, waiting for their unfoldment in harmonious co-operation with the Law. The ultimate goal may be beyond the ken of mortal vision; but the gradual raising of the individual spirit through its sheaths or coverings of matter, with the dawning hope of final unification with the Self of the Universe; has been the ideal that has, since the birthday of human thought, uniformly stimulated and sustained the human race in its struggles to uplift itself to the Divine.

The innermost core of almost all religions is whole and sound: quarrel as we may over the outer shell. Alike in the coarse fetichism of the savage, and in the refined pantheism of the sage; the trend is upwards towards a higher ideal: the Divine spark of a nobler thought shimmers within, ready to

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burst forth into the most lovely radiance with the gaining of experience, and the assimilation of knowledge.

In all ages and climes, a Divine Ideal has shone before men's eyes, and from it men have drawn their spiritual life and nourishment. The ways in which that ideal has been followed and worshipped, have been various and perplexing; but they all lead to the same goal, however devious the ways may be. Like rivers seeking the bosom of the Mother Ocean; all our imperfect endeavors to reach the Ideal, elevates the human soul and finds its ultimate fruition,—the peaceful bosom of the boundless ocean of Spirit.

Differences there certainly are; diverse must be the ways and means to suit the ever varying needs of the individual soul: but such distinctions resolve themselves into questions as to the degree of efficiency of particular systems and the length of time required for the complete realization of human aspirations. For the attainment of perfection; the undeveloped soul must wait æons of experience and struggle, while the advanced one accomplishes the purpose in a comparatively short space of time.

Amidst the strife of tongues, and the clash of cults and creeds, two broad paths are plainly discernible;—the Paths of *Pravritti* and *Nivritte*, i. e., the Paths of Renunciation and Enjoyment. Each of these paths diverge into innumerable byways, suited to the needs and capacities of men; but the main idea is simple, clear, and definite to mark out the one path from the other. The Path of Enjoyment is for the man of small development, while that of Renunciation is trodden by highly evolved souls. The former is for the many, the latter is for the *chosen few*.

Isvar Chandra Chakravarti, B. A.,
Midnapur, Bengal, India.

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THE PURPOSE IN THE CREATION OF THE WORLD.

(III.)

In the preceding number we tried to show, not only that there was a God who had a purpose in the creation of the world, and in the production of laws by which creation is carried on in the earth, but also what those laws are in their relation to the mental and vital constitution of the race, and of all things.

We think, by a careful study of the foregoing article, all will see the necessity of applying methods in their lives by which the requirements of law may be met, and by which the force of creative energy may be directed and utilized; also, means by which man may leave the sphere of servitude to creative laws and take hold of and become master over them. It is because of these facts that our writings in the past have abounded with metaphysical law and useful methods.

The fact has been demonstrated,—I think beyond doubt, to all fair minded students,—that, men have lived in all ages of the world, who have possessed certain degrees of dominion over nature's laws, and that some of these persons were comparatively ignorant of history, and from the standpoint of what was considered education at their time. Again, there is good and sufficient reason why in recent years, some strange and heretofore unaccountable phenomena, have begun to manifest themselves through the organisms of certain persons. For instance, some years ago a young lady discovered that she had power over force, to such an extent, that, if she laid her hand gently upon a table, she could prevent the strongest

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man lifting it; or, a large, heavy man would sit upon the table and when she quietly placed her hand upon it, it would, without apparent cause, rise from the floor, lifting man and all. Numerous other so-called freaks of nature have been manifested from time to time during the last hundred years, and especially during the last fifty years. The cause of this is: first, that the race is reaching maturity; and second, that through certain mental activities on the part of parents, children have been produced whose normal qualities are such, that they have control over certain laws that govern physical manifestation.

In the study of these wonderful truths, we are brought face to face with a fact that contradicts the commonly accepted idea that God is a person, a great man ruling the world by caprice. This is demonstrated by the account in Genesis, where God said to Adam, after he had sinned: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it . . . . . unto dust shalt thou return." Mark the words "Because thou hast eaten of the tree . . . . ;" not because I am angry with you and will sentence you to suffer these evils; but, because thou hast done this, which implies, that, he had set in motion laws that must inevitably bring results.

Since man began to think, which was evidently at the time accredited to the experiences in Eden, there have been those who have applied laws and obtained the results thereof; for God is Spirit, and God created man a spiritual being, and called him His son by virtue of his being Spirit, and bearing the image of his Father; therefore, he has only to comply with the requirements of law to manifest his God-likeness.

Law cannot be transgressed without creating confusion in the life of the transgressor. Even God has not or never will transcend the law, for thereby he would be transgressing the

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law of his own nature. True it is, there are many laws, and each has many spheres of action. Laws that are acting on one plane are hardly recognizable as the same, when they are acting upon a higher one; and all apparent miracles have been due to the setting in motion of certain laws upon a higher plane, causing the higher phenomena to supersede the lower. While Jesus apparently performed miracles, and, in the estimation of those ignorant of Divine law, changed its operation, yet, he only controlled the lesser forces by the greater. All men who have obtained certain powers over natural forces, have done so by the power of the mind and will; for the accomplishment of which it was necessary for them to know the laws: sometimes they felt after and discovered them, at others, they were taught certain rules and methods, and worked according to them.

If it is a fact that God has produced the world that lies spread out before us, potent with vitality, which acts according to certain mental conditions, and inevitably produces certain results; then, it follows, that in every instance, if man applies a law through having strength of will and power of mind sufficient to control; under certain conditions, certain results will inevitably follow, and God or angels; principalities or spiritual powers do not interfere with man's will in such directions.

The object, however, in these lessons, and in setting before the mind of the student the thoughts that have been set forth in the *Esoteric Magazine*, the *Esoteric Books* and this *Journal*, is to put in order before the mind and make available, methods of life, that will not merely enable him to take control of certain laws, but will enable him to obtain a comprehensive idea of the whole object and direction of the forces of nature, which govern his own body, mind, and the planet: to bring that mind into harmony with the mind that produced him and all that is; in order that he may ultimate in his own person the object for which creation was begun, and thus rise

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out of servitude to creative law,—evolutionary events,— into the position designed in the declared purpose, which was, to "Make man in our image, after our likeness, and let them have dominion."

This declared purpose, we have seen, was partially expressed in the character and life of the Lord Jesus, the Christ. When I say, partially expressed, I only re-echo the thought which Jesus expressed in speaking of John, when he said: "Among those that are born of women, there is not a greater prophet than John the Baptist;" this certainly included himself; and he added "but he that is least in the kingdom of God is greater than he." Again he said "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." Up to the present time, however, none have done greater things than did Jesus, but we know that the Esoteric students who follow wholly, the teachings that have been and are being given will become members of that grand body of one hundred and forty and four thousand, and will do greater things than Jesus did, or any one else, in the history of the world.

Now, if you who study these articles, will do so earnestly and devotionally; by devotionally I mean with an earnest, loving desire to know the truth, that you may live in harmony with it, the Spirit of Truth will flow into your consciousness and illuminate your mentality, enabling you to grasp as a master mind, the great system of creative energy; and when you have grasped that system, and builded yourself in accordance with it, moving with the purpose of the Creator; that is to say, in the direction of the laws governing spiritual existence; then you will have dominion and will be able to do the greater works that Jesus spoke of. You will be able to free your body from the dominion of the law of sin and death, and you will have that which Jesus mentioned, when he said: "I have power to lay it (life) down, and I have power to take it again."

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When you have thus far mastered the lower, by uniting your consciousness with the higher, then will come in you, "the kingdom of heaven," "the kingdom of God" and the kingdom of immortality.

We wish to impress upon the minds of the readers, that those who study these laws as they would mathematics or chemistry, may get a kind of an understanding of them, but that understanding will be of little use; but, whoever studies these things in a musing, loving, devotional attitude; loving the spiritual and God-like; desiring with that passive loving feeling, which yearns to be merged into oneness with the mind and will of God, that the truth may enter into and take form in them, regardless of the effects, further than, that it may cause their life to conform to the image and likeness of the Father;— will experience an opening in the inner sanctuary of the soul, so that the consciousness of the High and Holy Ones will enter into them, and illuminate their inner consciousness, and they will see the truth in the light of the spirit, which illuminates the darkness and makes plain that which the reasoning mind can never know.

If it continues to appear as a matter of Divine Wisdom, we shall try to direct the students of these thoughts into mental and physical conditions, that will enable them to receive the dominion, through unity of their minds with the mind of the Creator; therefore, the series of *Practical Instructions* that have been running through this volume, will continue in this Journal, and we trust to make them so plain and so useful, that any one who has a childlike devotion and desire to know the truth, will perceive the methods by which the highest possible attainments of human life and mind or spirit, may be reached in a comparatively short time.

By the instrumentality of these methods, we hope to make possible to each individual, who has the desire to become a member of that holy body, shown to John on Patmos, to be in his own person manifestly of the first ripe fruit of the earth, the accomplishment of his desire.

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THE VISION OF GOD.

O The silences of heaven,
How they speak to me of God,
Now the veil in twain is riven
That concealed where He abode!
Yet its clouds were once around Him,
And I sought Him in despair,
And never there I found Him,
Till I brought Him with me there.

Not the optic glass revealed Him,
No mechanical device
Pierced the darkness that concealed Him
With a vision more precise;
Only lowliness can merit
That His secret He should tell;
Only spirit seeth spirit,
And the heart that loveth well.

Never till His love hath found thee,
Shall the cloud and mist depart;
Vain to seek Him all around thee,
Till He dwell within thy heart.
Not without thee, but within thee,
Must the oracle be heard,
As He seeketh still to win thee,
And to guide thee by His word.

When I found Him in my bosom,
Then I found Him everywhere,
In the bud and in the blossom,
In the earth and in the air;
And He spake to me with clearness
From the silent stars that say,
As ye find Him in His nearness,
Ye shall find Him far away.

—*Walter Chalmers Smith.*

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NEW PRACTICAL METHODS.

(XII.)

In presenting the deep metaphysical thought in the following article, we do not expect the majority of our readers to fully grasp the import and importance of it, until they have followed the foregoing instructions, and have obtained added powers, capacity and thereby experiences, which this article alone can make plain to their comprehension.

It must be borne in mind, that, before a man can reach a place in his experiences where the following thought will be of practical value, he must have gained control over the creative forces within himself. In order to obtain that control, an unwavering determination to obtain it is necessary; and that determination means a decision of purpose and a strength of will so unmovable, that no temptation could cause the individual to deviate from it. It means that the sex nature of the most desirable personality that could be imagined could not, under any circumstances, influence or change his course of life and purpose.

It must be remembered, that up to the present writing we are dealing exclusively with methods that may be applied by all persons who wish to obtain the most and get the best results from a lifetime. We have not yet come to the point where the higher spiritual should be decided upon; therefore, what we may say in the following pages concerning marriage, the associate relation of the sexes, is for those who intend to marry and raise children of a superior order, and at the same time enjoy all the advantages that are to be obtained through living a true, natural life.

We know that the vulgar-minded, who are wholly under the control of the senses, will probably imagine all kinds of evil, when they read this article, for, we are sorry to say, we know there are many whose minds are governed by the same laws and forces as the common dog. No wonder the angel said, in Revelation: "without are dogs, and sorcerers, etc." Such minds cannot even think on the subjects herein discussed without transforming them into the gratification of their own base inclinations; but there are high and noble men and women; many of them, who will patiently wait until they have reached some of the attainments, through the application of the foregoing methods, and then they will appreciate the value of the following article. But the evil disposed may as well imagine evil concerning this, for they will imagine evil any way; so we cast our bread upon the waters, knowing that we shall find it after many days.

The fact, that, no person's life is perfect in itself, must be taken into consideration when planning one's course of life. We

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read in the scriptures that God said: "It is not good that man should be alone; I will make him a help meet as before him:" so God formed the woman and gave her unto the man; and, what God did was perfect. That implies a time when there was a spirit guidance to illuminate and guide the intelligence so that no mistakes were made in marriage; but, as man for centuries past has descended into the external reasoning mind, the selection of a partner for life has been almost like a lottery, and unless some way is found to guide the intellect and assist the intuitions, it may continue so.

It is not generally known, but nevertheless, is a fact, that the association of the sexes constitutes the chemistry of nature; hence, the importance of using great care in choosing a companion. We know that in material chemistry, certain chemicals will combine and form another compound; sometimes the compound formed is useful or wholesome; at other times it is poisonous or explosive. The association of men and women forms within their organisms a new compound. If you are observant of your feelings and mental states; and it is quite necessary that you should be, in order to govern yourself and guide your intelligence aright; you will notice, when you meet certain persons, that they will leave a marked influence upon your consciousness, which will last for hours, and sometimes days. How much more would this be the case in the constant association of a life companion. The mental states of that companion would really become a part of your own mentality or chemically combine and form an entirely new mental state; therefore, the questions we have previously referred to should be carefully answered in your own mind, namely; what do I want to be? what mental and physical states do I need in order to accomplish my object? When you have answered these questions, then, by the most careful experimentation, or rather, self examination, you should discover what the character of the

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influence is, that is produced upon your mind by the man or woman that seems to be most attractive to you.

The whole world is governed largely by intuition, which is a method of knowing, without knowing why: it acts frequently through the desires, and we might say, fancies.

Long experience in the study of human life has disclosed to us the fact, that, man always acts wiser than he knows. This has led us to examine into the mind quality that is properly called intuition: and the course of life that we have marked out in these articles, is the one above all others which will refine, clarify and make useful this wonderful faculty of intuition, which is simply, knowing truth from error; facts from fancies, —without physical evidence.

The future is known to the mind of God as perfectly as that which is past; and as the mind of man, the consciousness of the individual, is a part of that mind, hence, in so far as man lives in harmony with the laws of his being, the laws that produced him; that far will he be conscious of that all-knowing mind —God, and will know the facts relative to all things effecting his own life.

Man must by careful thought and analysis discover the difference between the reasoning intellect and that all knowing mind that comes without the process of reasoning, though it may illuminate the reason and cause it to be mathematically correct. By watching your feelings, and the thoughts that come into your mind, the consciousness that spreads over you, the knowing that comes into you; you may soon learn which is from the all knowing mind, which is produced by the association with your fellow-men, and which arises from your own observation and reason. This carefully carried out will be to you a beacon-light to guide you in all you do; and in connection with the selecting of a companion for life; you should first be guided by this knowing intelligence. True it is, that if

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that all-knowing intelligence takes full and complete possession of your consciousness, or if you are fully and completely conscious of it; then, you would want no other guide in the selection of a companion. Under certain conditions the mind of the opposite sex enters into and gives direction, to a great extent, to that all-knowing mind; for, as we have said, that mind is the Creator's. Creation is carried on in the world and throughout the universe in every department of existence, by the interblending of the male and female principles, and because of this, the two sexes stand as the creative power; and, as soon as anyone opens in loving sympathy to the opposite sex, the life or creative qualities of that one begins to flow into the other and combines chemically; creating a new consciousness; a new form of thought, feeling, emotion and desire; it opens the individual to another quality of the universal mind; and if the individual is merely feeling after something and does not know what, and is guided purely by his feelings, he is as apt to make a serious mistake in the selection of a companion for life, as he is to obtain the one that would bring the best results.

In the past it is only the few who have been fortunate enough to obtain the right companion, and when they have obtained the right one, their life has been a success. A good illustration of this,—and many more may be discovered by personal investigation; was the life of Napoleon; while he was united to Josephine, he carried the world before him, but as soon as he put her away and took another, his power left, and he soon went down. Because of this law, a person cannot be too careful, nor study too deeply into the chemistry of mind and life, for if anyone takes these practical instructions and carries them out, it will create around them an aura which will attract everyone, more or less; and especially is this true of all desirable persons, so that any one who lives this life may select from almost any social rank the companion that is most

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desirable. This course of life breaks down all the fences and overcomes all obstacles in the way of rank, culture or position in life.

All that is requisite to enable one to select from any rank the most desirable companion, is a thorough knowledge of this subtle force of which we are now speaking (and of course this implies self-culture and development.) It is necessary, however, that you use great caution in coming into mental touch with the opposite sex, for, if you live the regenerate life, you cannot familiarly associate with them without attracting the full force of their love or passion, or both, and inflicting injury upon them which will react upon yourself. Again, care should be used to avoid that most powerful of all forces, the psychic, life power, for there will be developed in yourself, through this course of chastity and potentiality of your own life, the strongest attraction for the opposite sex that is possible for a person to possess, and unless you have so fixed your mind that it will absolutely govern every feeling, emotion and desire, so that you will always act wisely; you will, before you have really obtained any thing like the qualifications requisite for a married state, be caught in the whirlpool of psychic love and bound down in servitude to the mere passion life. You must keep in view the fact that you have started on a plan of life in which mind is master and king: and if mind is king, passions, feelings, desires and all other mentalities outside of your own, must be subordinate to you in so far as they relate to your own course of action.

Do not pass this thought over lightly; take it and think about it; it means a great deal; it means more than you can realize until you have carefully studied it for days, perhaps months, and even years.

In order that your mind may be a wise and powerful king, you will find that it will require years of study

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and careful examination of the laws governing life and mind. All that we can do, is to tell you where to direct your search, and you must do the rest. Remember, your search for the cause of mind, in relation to yourself, its strength, weakness and qualities, and the cause of sensation, should be in a general way, in the creative currents of life; and in a special way, in a most careful observation of the thoughts, feelings and consciousness produced by the emanations of other minds. It was a great and mighty work to conquer the waste of the life, but it was nothing compared with the ability requisite to wisely use and direct that life which you have stored. Your will must be stronger than steel; more inflexible than the hardest flint, and your intelligence must be kept keen and bright as the sun light; which, by the way, is not difficult for one who is conserving all the life generated in the body. The real difficulty arises in the hunger of the life currents within you for the life produced by the opposite sex. This desire is the most powerful principle in all nature, with the exception of a well poised and centralized mind and will, which have had long culture and training; and even then, as a stream cannot rise higher than its source, such a mind and will cannot rise higher than their source, which is love.

Love is the all overmastering power, — God is love — therefore, that being the causative principle in all nature, avoid the necessity of grappling with it, steer your course clear of it, until your cool, quiet intelligence is satisfied, that, in connection with the organism which stirs the deepest and holiest love emotion in you, there is no poison lurking; no blighting influence; but, on the contrary, that it is a storehouse filled with all the qualities you most desire; then, and not until then, allow yourself to be swept into that wonderful ocean of love.

When love at its first taste brings nothing foreign to you

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or inharmonious with your own objects, but contributes in all its bearings and tendencies in aiding you to accomplish your object in every department of your life; then you may reasonably conclude, that, when you are launched upon the great ocean lying within, as a great fountain, you will obtain all that you desire. However, when you begin to touch the phychic and love life of the opposite sex, your intuitions will be disturbed and an intuitional mentality all its own will be produced; in other words, the mind qualities of the opposite sex may and will, if you are not mentally unmovable, enter into you and form your feelings, emotions and intuitions, and, as it were, stand between you and God; therefore, you need some means whereby you may scientifically guide the intellect and your conclusions. This scientific method is now before the public; which we will explain more fully in our next.

"Joy is love exalted,
Peace is love in repose,
Long suffering is love enduring,
Gentleness is love in society,
Goodness is love in action,
Faith is love on the battlefield,
Meekness is love in school, and
Temperance is love in training."

Let us be silent as to each other's weakness, helpful, tolerant, nay, tender towards each other. Or, if we cannot feel tenderness, we may at least pity! May we put away from us the satire which scourges and the anger which brands; the oil and the wine of the good Samaritan are of more avail.

Henri-Frederic Amiel.

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IMMORTALITY.

One of the leading thinkers of the world says, "Immortality in the flesh is at the top of all subjects under discussion to-day, and it is going to lead the world of thought for the next thirty years, after which no soul will doubt it, because it will be an accomplished thing." A. P. Barton, editor of "The Life." said recently, "Every day brings us a new paper along the New Thought lines: a No. 1, Vol. I. It does seem that everybody who gets an inkling of the subject, becomes effected at once with on itching for journalism, and a belief that a call has been sent them to publish a paper. What the end is to be, remains to be seen; yet, the end is in plain view. "Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough way shall be made smooth; and all flesh shall see the salvation of God." Mortality will put on immortality:—then shall be brought to pass the saying that is written,—"Death is swallowed up in victory." It is a part of the mission of Jesus the Christ to save men's lives. The Apostle says, "He hath abolished death, and hath brought life and immortality to light through the gospel."

There has been a veil of unbelief spread over all nations, which is being removed, and multitudes are beginning to see that death is to be conquered, overcome by living men and women who will not be unclothed but clothed. The creature itself will also be delivered from the bondage of corruption into the glorious liberty of the children of God: "for the law of the spirit of life in Christ hath made us free from the law of sin and death." Jesus said "I am the resurrection and the life." "He that believeth on me though he were dead yet shall he live; and he that liveth and believeth on me shall never die."

Mary Frame Selby.

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KARMA.

We have hesitated some time in writing anything further on this subject; but, as the questionings of our friends indicate that we have not been understood, we will try once more to make our position plain.

We have frequently quoted the words of Buddha on this subject: "I forbid you, O bhikshus, to employ any spells or supplications, for they are useless, since the law of karma governs all things." These words have laid the foundation in the minds of the Orientalists for the various beliefs on this subject. We referred to these words in an article in a preceding number of the Journal, as being the instrument that has held down the sons of India, and which has greatly effected the Chinese.

Many argue, because the acts of a former life may be compensated for in the present one, therefore, they must work out the results of wrong deeds of a previous incarnation, no matter what the consequences may be to them; and if they restrain the passions or appetites, that, they are simply storing up karma for another incarnation; that those appetites, if restrained, are dammed up, as water is dammed up, which will come forth with double force in another life; therefore, it is enevitable,— in their minds — that whatever disposition they have toward evil must be worked out by doing it until they become satiated, and the desire for it passes away.

The beliefs in this direction are so varied and numerous that we are unable to give anything like a correct idea of their scope and influence. One idea that seems to be common among those that believe in karma, is, that, in so far as their former life was evil, the result of that evil doing must inevitably

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come upon them in their present one; or, in other words, they must submit to the conditions that come upon them, whatever they may be, before they can be freed from the results of the acts of a former incarnation. Many even go so far as to accelerate those conditions, in order that they may more quickly work out their karma. Among Theosophists,—so called,—of our own country, there are those who do not believe in aiding another in time of suffering, because they are working out their karma, and to help another in distress is adding karma to their own life and hindering the other from working out theirs.

These are only suggestions of the many evils that have been wrought by a misunderstanding of what karma really means. That there is a phase of truth in the basic principles of what is called karma, there is no doubt, but the truth lies in an entirely different direction from the one they suppose. When we are asked,—do you believe in karma? we answer, yes, but not in the way it is believed by the Orientalists. When we are asked,—do you believe that we have to suffer the consequences of every deed, either in this life or in another? we say yes, but we do not believe in a God of caprice, but in a God of law; that is to say,—the Creator of the universe, created it by law, and everything works by cause and effect; nothing by mere chance or an afterthought. Karma in reality means simply this: you have in this life certain inclinations, appetites and passions which you have no desire to restrain; perhaps the customs of the people among whom you live admit those indulgences as normal and perfectly legitimate, therefore, you have no impulse to restrain them. When you pass out of this body, you have built a structure of beliefs, desires and habits which makes up your real character, your real selfhood, the conscious individual. When the time comes for your reincarnation, you are drawn to a couple who are about to become

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a father and mother, simply, because their loves, sympathies and desires are in harmony with your inclinations and desires. You are drawn to them for the same reason that you would be drawn to them in the earthy body; the difference being, now that you have no longer an earthy body, the reasoning mind is no longer active, and you are governed only by the law of attraction; like attracting like; your soul broods over and enters into their consciousness during conception, and when the child is born, the soul enters with its first breath and becomes the normal ego of the child. The soul had already given form and character to the childs body, so that when it enters in, in its fulness, the body suits its real nature. Now that the soul has a new body, it begins just where it left off in the former life, to build anew or tear down the old, according to forcing circumstances, education and consequent inclinatons; the former life giving color to the thought, direction to the desires and bias to the mentality. You begin to act according to your desires and reap the rewards of these actions; these rewards being either good or evil, profitable or painful. This is working out your karma.

So far, no doubt, the majority of Orientalists would bear me company, but the question now arises as to how far you are compelled to act out that karma. You are only compelled to act it out in so far as you know no better and therefore cannot help yourself. You recognize that every evil deed, every wrong act, brings upon you disappointment, sorrow or sickness, and as soon as you have developed mentally sufficiently to discern this fact, you begin to restrain your natural inclination towards evil and cultivate the inclination towards good. But mark you, you only restrain the inclination towards evil in so far as you recognize it as being evil; therefore, you see, you are bound by karma, simply, to the extent of your own intellectual abilities.

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We often hear people say, I do the best I know: if that be true, they are overcoming, living out former karma, and are building within themselves a love and consequent attraction for doing good. We hear others say, well, I don't do the best I know how: they are bringing upon themselves suffering in their present life, but in so far as they are gathering knowledge concerning the laws producing evil results, that far they are building for a better incarnation. Again, it is generally believed that the astral influences act upon our surroundings and cause evil to come upon us, independent of our volition, simply, because of the evil acts of a former life. This, however, is not true, for evils that come upon us independent of our volition, may come upon a whole congregation of people; such as the burning of a city or the sinking of a ship, wherein a great number of people are involved. The previous life has no effect upon this life beyond producing the nature of the individual, which causes him to select the conditions and position of life into which he enters.

The influence of the zodiac and the heavenly bodies, as they move through it, create certain mind qualities and forces which act upon all life; and because of the great variety of mind formation in the different organic structures, it will act upon no two persons alike, and therefore will lead no two persons or even animals to the same result.

The world of humanity, under the influence of the astral, is like an immense workshop filled with a great variety of machines, which are all driven by one engine; notwithstanding that one power moves them all, every machine moves in a different manner and in keeping with its structure. So it is with the greater variety of machinery, in human and all animate life; one power runs everything, but, each one acts differently, because of different structure and chemical qualities. Every man has limitations, and those limitations are by virtue of form, qualities, etc.; just as it is with

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ordinary machinery; one machine will do a great variety of work; another, has less variety of usefulness. Man is limited by his capacity, which governs his sympathies and desires. No man can have a desire to do or be that for which he has not the qualities in himself to do or be. The fish can have no desire to get out of the water and live on dry land, but it has a natural horror of getting out of the water. The cat can have no desire to live in the water, but naturally abhors it. If you were to ask some one the cause of this, the answer would probably be, that, it was because of their nature. While this may be to some, an indefinite answer, yet, when we take into consideration the governing law of the universe, we find that it is as definite an answer as it is possible to give, because of the law. Therefore, in so far as you can obtain the desire for self culture, refinement, right living, etc., to that extent it is possible for you to grow those qualities in yourself; and it is also possible to crush out and irradicate from your organism all inclinations of an opposite nature.

Because the Occidental or so called Christian nations have ignored the idea of being bound by what they did in a former life, and have held to the doctrine, that, man can be whatever he wills to be, and that the man who does evil is responsible for it and should be punished: these nations have moved forward in evolutionary development and unfoldment more rapidly than all other nations; and those nations who have held to the idea of karma, and have settled down to work out, as they say, their karmic conditions, are gradually but surely degenerating. It is because of this that India is to-day mourning over her lost glory of thousands of years ago, and is in her deplorable, helpless condition.

That man can be, that which he wills to be, is a great truth, and it has been held continuously before the minds of the Christian people; but, they have not even questioned their

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capacity, to will to be, and it is well they have not; but now that the time has come for man to act from knowledge, and not because of evolutionary forcing circumstances, it is right and our duty to inquire as to the cause of our limitations, which, we repeat, is simply what we are. We are what we are, or, as some of the so-called new thought people have it; "I am that I am;" which even a donkey might say, if he could talk, and means, simply, that you are what you are, and cannot be anything else; but being what you are, you have two qualities active within you by virtue of evolution and involution: the tendency of the former is aspiration to that next above you; the tendency of the latter is degeneration toward that which is next below you. "Choose ye this day whom ye will serve," said an ancient teacher; that is, choose now which of these you will follow. Every person is capable of bending all their energies toward the development of the higher and the suppression of the lower; the suppression of the results of their karma; for, if evolution is a law, then the present life begins where the former left off, and must of necessity be a higher order of life than the former. Therefore, if you live in the higher inclinations and suppress the lower, you free yourself from a former karma and build new karmic conditions.

We believe that the race has come to the end of a cycle, and that, there are multitudes of men and women who are able, by virtue of a high development, to overcome all the lower tendencies due to a former incarnation, and to build within themselves a condition that will bring freedom from karma, through an immortal or perpetual consciousness, which will not necessitate another incarnation, at least for a long period. Then, let it be understood, that karma, the result of a previous life, simply constitutes the nature and quality of the individual, and the individual is only limited in his attainments by his desires, or in other words; by his will to do and accomplish the

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will of the soul or interior mind; therefore, if you can stimulate in another, who lacks will to do, a desire for a higher and nobler life, you will help him to overcome his lower nature and former karma. All there is of truth in karma is the nature which a former life entails upon the succeeding one, and that is governed by the law of evolution.

Therefore, remember, no matter what your former life has been or present life is, you can be and do, whatever you can get the desire and will to be and do. Thus your progress is not and cannot be hindered by anything that is passed, further than, having gathered to yourself conditions that must be overcome. Calamities often overtake us, which we feel confident come from causes entirely outside of anything we have done; but the careful thinker and investigator will be able to trace back and find a time when some, perhaps, trivial, act was done or word spoken, which he would not have committed or spoken had he been possessed with intuitional guidance. This act or word set in motion certain forces, which, may have been working for years, and ultimated in bringing upon him the evil. The same is true in bringing to us good.

THE DAWNING LIGHT.

Keep working on for what is right,
And God will shed around his light,
As daylight follows after night:
When all, at last, the dawn shall see
To make our souls sincere and free.

While only truth and love shall stay,
To usher in life's glorious day,
And teach mankind the heavenly way:
To find God's kingdom bright and fair,
Where souls are free from mortal care,
And find sweet peace, beyond compare.

Martha Shepard Lippincott.

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VIRGO : DISCRIMINATION.

C Minor—Pink.

When in the order of unfoldment man begins to assert dominion by the power of will, directed by universal love and high desire, he finds himself growing master of those conditions once weakly submitted to as the prefixed order of inevitable fate. One by one he gains the mastery of those qualities of mind which have their corresponding functions and organs in the physical body. He now sees that all thought has its material correspondent: that varied but harmonious thoughts, formulated and unitized, produce a corresponding concrete and orderly structure,—the physical body.

After the eleven qualities of the mind and body, conforming to as many signs in the Zodiac, have each come under the control of the will, and the individual comes into possession of new and as yet unorganized powers; it becomes the work of the twelfth—Virgo, the discriminator and organizer of these forces, to direct and control them: to discreetly draw upon and utilize the good in all knowledge and thought; and by rejecting at the same time, all that is evil and useless, solve the paradox of Time and Death; by eliminating the false thought and consequent life, which made them possible, and opening the soul to the revivifying currents of the higher existence. This is the "Gordian Knot" for Virgo to sever, ere the "last enemy" is overcome.

The reason for bodily decay is found in the downward and outward course of the elements of life. Those who are living the Re-generate life have reversed the life currents from their downward course, and turned them upward into life—re-generation. This is what the Master referred to when he said, "If any man keep this saying, out of his belly shall flow (upward) rivers of life." When, therefore, we have reversed the currents, we have the power by virtue of Virgo, to dispel forever that delusion called Time, when Death shall be no more.

Life is. Time is not, and never shall be (in the new life). Time and Death are one. Death is the unnatural but logical outcome of an imaginary limit called Time. Ignore Time, and you banish Death. On the other hand, remove Death, and where is Time? Time is only possible when death holds sway. Therefore, Time and Death are but different manifestations of one and the same thing,—the outcome of man's thought in a life of generation. Time is relative, and is peculiar to all things earthy and unreal: the self imposed and unjust limit placed by man upon possibilities unmeasured and unbounded.

It was said by Jesus that we should take no thought for the morrow: meaning that we should have no anxiety; that we should recognize no future, no time,—but dwell in the power of the eternal NOW. For, it is thus, in the stillness of the soul, that the forces within are held in abeyance, and massed as it were, upon a given point: thus the quality of Virgo, deep down in the silence and center, resolves the halucination—Time, to its seeming unit—the instant, when, "to him that hath shall be given;" when the little within, by the law of correspondence, becomes joined to the whole:—when the life in the body, held by the will, cannot longer be swept backward and downward by the "under tow" of life, but establishes the order and increases the vibration of its own life currents, and marshalls them onward in rythmic unison with the calm, deep sweep of ETERNAL IMMENSITY.

In defining the office of the Virgo function, it should be suggested that the conquest of death is not the one and only thing to be achieved, but an incident, merely, in the higher life, and the severing of the last earth tie which witholds the fulness of the Master's promise,—"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

We shall not know the wealth of Virgo, until the eye is open to the Light: the Veil rent assunder, that we may behold the dawn of the Eternal Day, and with love, joy and reverence, tread the Perfect Way, in and through the portals of the City where await us, by the discriminative function of Virgo—those imperishable riches born of power wisely used.

Pink, the color of Virgo, vibrates to the key of C minor.

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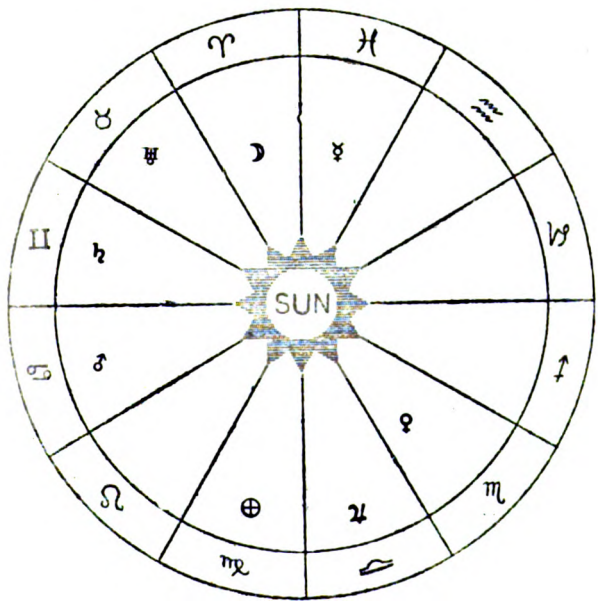
DR. OLIVER WENDELL HOLMES.

The declaration of the Heavens regarding the sign Virgo is clear and unmistakable. It stands as the Intuitive Discriminator in its correlation to other signs. Powerful in its positiveness in the Starry Realm, it is the Virgin Queen whose sway is through love in its primeval purity, with Venus evermore as the choice of her court. Therefore, when we apply its attributes to humanity, we are at once led into a field of absorbing interest.

As one, who, in various phases of human life illustrated this sign, we select Dr. Oliver Wendell Holmes, born August 29th, 1809.

Dr. Oliver Wendell Holmes, Nat. Aug. 29, 1809.



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Earth	(⊕)	in	Zodiacal	Sign	of	Virgo	(♍).
Moon	(☽)	"	"	"	"	Aries	(♈).
Uranus	(♅)	"	"	"	"	Taurus	(♉).
Saturn	(♄)	"	"	"	"	Gemini	(♊).
Jupiter	(♃)	"	"	"	"	Libra	(♎).
Mars	(♂)	"	"	"	"	Cancer	(♋).
Venus	(♀)	"	"	"	"	Scorpio	(♏).
Mercury	(☿)	"	"	"	"	Pisces	(♓).

ELEMENTS.		TRINITIES.	
Fire,	One.	Intellectual,	Three.
Earth,	Two.	Domestic,	Two.
Air,	Two.	Creative,	Two.
Water,	Three.	Serving,	One.

Referring to the Zodiacal Circle, we find that at his birth the Earth was in the sign Virgo, and the Moon in Aries, consequently, his basic qualities were educed from what Virgo and Aries typified. The Earthy characteristics of Virgo formed, both bodily and metaphysically, the corner-stone of his career. He would inevitably, be fine in physical and intuitive texture,—a genuine child of nature, and a quick discerner of all her moods and tenses. He would comprehend the Earth in all its varied fruitfulness for mankind, most readily, whether it were for sustenance in eating and drinking, or curing physical ailments.

His polarity in Aries enabled his brain to be as keen and active in expression as he was clear and strong in apprehension: unitedly, they placed him upon a pedestal of unusual stability, wherein firmness of purpose, and a keen desire for order and harmony, as well as a lively sense of the ridiculous, were ever present.

Taking up the collateral influences of the Planets, in the positions they occupied when our subject was born; we first

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observe that Uranus being in Taurus, quickened his occult abilities into great activity, enabling him to comprehend quickly the physical and mental conditions of those about him, and also led him to be most wisely introspective when alone, and in the calm delights of his own study, *he lived more fully than he was able to express in prose or poetry!* A faint echo of this inner feeling, as applied to himself, was voiced in his poem addressed to his readers:— written April 8th, 1862,

"Our whitest pearl we never find;
Our ripest fruit we never reach;
The flowering moments of the mind
Drop half their petals in our speech.

* * * * * *

. . . . . to me more fair
The buds of song that never blow."

His comprehension of others, as to what they possessed in their higher nature and aspirations, but to which they were unable to give expression, is found in these lines:—

"Alas for those who never sang,
But died with all their music in them!"

* * * * * *

"O hearts that break and give no sign
Save whitened lip and fading tresses,
'Till death pours out his longed-for wine,
Slow-dropped, from Misery's crushing presses,—
If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as heaven!"

With Saturn in Gemini as combined with the Moon in Aries and Uranus in Taurus, we find a very wonderful endowment. The spiritual planet here did an inestimable work. It caused him to outreach with great earnestness for knowledge of the most scientific character, opening the

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inspirational currents, as well, whereby his attainments became rich unto himself and the world. His aspirations were intensified, and being in the sign of expression for the Intellectual Trinity, he was able to send forth to the world, in a fearless way, what had become a part of his own nature.

When we next note that Jupiter, the largest of the Planets, was in Libra, we are at once impressed with the grandeur of this bestowal. To a person of his intellectual tendencies, this position of Jupiter in the sign of the Balances, and the very seat of the intuitions, equalized his whole being most wonderfully, and caused an ideality to possess him, as to art and all the harmonies of life, to such a degree, as to tinge his whole nature in a large and beautiful sense. It filled his mental expression with a rare richness of imagery seldom found; and also aided in balancing his physical structure more firmly, whereby, he could endure with tenacity the duties of his chosen profession.

Mars in Cancer (its best position) centered his mind upon the sacredness and beauty of the home life, and thus added to the wholeness and wholesomeness of his entire being. It enriched his views of all the domestic relationships, and so, as a physician, caused him to come nearer and be dearer to his patrons. In another sense it made his lung power more virile, and thereby added to his physical vitality.

As we note the position of Venus in Scorpio, and that it is balanced, as the Circle shows; by Uranus in Taurus, we at once comprehend that there is the natural origin of the "Autocrat of the Breakfast Table," and much else of a unique character in his writings. Venus opened the door of native, creative power in a psychic as well as a physical sense; hence, originality of thought combined with ideality, became a part of his daily existence. It enabled him to easily originate "The One Horse Shay," "Aunt Tabitha," and many other of his poems

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where mirthfulness abounds, and, with equal versatility, to draw this great lesson from "The Chambered Nautilus:"—

"Build thee more stately mansions, O my Soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast,
'Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Mercury in Pisces became a genuine Messenger of the Gods unto him, when balanced with the Earth in Virgo. His winged feet were indeed of the restless order, but they always found ground from which to spring, and take his flights throughout the Universe of Nature. Intuition was thereby combined with quick material judgment: calmness of discrimination ever united easily with Mercurial restlessness; hence, the result was found in the immense variety of his expressions, both in prose and poetry.

Dr. Holmes presents to the biological student,—as the Circle is carefully scanned,—an exceptional lesson as to the duality of power, which comes from an ability to originate thought, and to express it with equal clearness. The positions of,—the Earth in Virgo, Jupiter in Libra, and Venus in Scorpio, form a Trinity whereby the finest discriminations, intuitions, and psychic unfoldments are inevitable; while,—the Moon in Aries, Uranus in Taurus and Saturn in Gemini, are a Trinity of expression equally noteworthy.

There is also much that might be said as to the Watery Triplicity formed by,—Mars in Cancer, Venus in Scorpio, and Mercury in Pisces. It tells with clearness of his power of assimilation with the people, and particularly with those of a professional character. In a fine metaphysical sense, this Watery Triplicity formed a sea upon which our "Autocrat," launched his poetic barks,—blessed ships that have borne

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many a weary dweller of Earth-land toward the shelter of the haven where dwell Hope and Peace. Like the Master of old, who taught great truths through parables, when upon the Sea of Galilee, so our poet mingled Truth and Wisdom with his wittiesms, as these lines illustrate:—

"Not in the world of light alone
Where God has built his blazing throne;
Nor yet alone in Earth below,
With belted seas that come and go,
And endless isles of sunlit green
Is all thy Maker's glory seen:
Look in upon thy wondrous frame,—
Eternal wisdom still the same!"

* * * * *

"O Father grant Thy love divine
To make these mystic temples Thine!
When wasting age or wearying strife
Have sapped the leaning walls of life;
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust Thy mercy warms
And mould it into heavenly forms!"

The genial Autocrat was in a tribal sense, a Benjamite. He was of that royal order of which the two sons of Rachel were a type, or, as the name 'Benjamin' indicates "Son of my right hand,"—Power. Rachel's life went out as Benjamin came into being. Her soul ascended, that he might go forth strong as a "ravening wolf" into the world, and fulfil his mission as the twelfth son of Jacob. The unparalleled power of the Virgo-born people, through their strong will, has ever been noted, and it was fittingly exemplified in Dr. Holmes. Throughout his entire career it may be truthfully said, that, a firm, discriminating will power swayed his every thought and action, and decided his forms of expression unto the world.

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As he passed beyond the four-score, the mellowness of age transmuted all his varied gifts into an Indian Summer of expression; and we can now apply to him what he so beautifully expressed upon his friend, Whittier, attaining his eightieth year:—

"Look backwards! From thy lofty height survey
Thy years of toil, of peaceful victories won,
Of dreams made real, largest hopes outrun!
Look forward! Brighter than Earth's morning ray
Streams the pure light of heaven's unsetting sun,
The unclouded dawn of life's immortal day!"

Libra.

Note: All these strong affirmations of the Planetary forces, with the balancing of them, as we had elucidated, are combined with negations that, with poorer environment and the lack of education, might have made him an entirely different character. As an example of our meaning, a glance at the Zodiacal Circle shows that there was not at his birth, any Planet in Leo, or in Aquarius,—opposite, and so there was nothing to create unusual heart or nerve power. The same might be affirmed of the Signs Capricorn and Sagittarious, referring to the knees and the thighs in a physical sense, and typical of business and executiveness in a metaphysical way. It should also be borne in mind that the positions of the Planets as found upon any circle are only *relative*, as to their being best, and the ability to use the Planetary implements our Father bestows, so that they can produce such results as Dr. Holmes has given to the world, demonstrate the virtue and value of the knowledge Solar Biology gives in guiding and assisting us to our highest possible attainments. Libra.

"Let your light shine:" but, remember that your light, though bright to you, is not perceptible to all. Therefore, do not be surprised if some choose another's proffered illumination; but humbly, quietly, bravely,— let your light shine, that others may be helped thereby.

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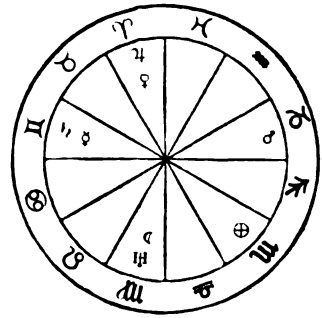
DELINEATION OF CHARACTER.

We regret that limited space permits us to give, during the course of the year, but one delineation to each subscriber. The necessary data are, the year, day of the month, hour and place of birth. Without the hour we may approximate a delineation, but it will always be unsatisfactory; therefore, if obtainable, we should have the hour, and if it cannot be ascertained, the applicant must understand that the character-sketch is more or less incomplete. In all cases, however, the *date* and *place* of birth must be given, or it will be useless to attempt a delineation. We wish distinctly to state that our time is too thoroughly occupied to write to applicants for additional data. Those who wish special help in the regenerate life—such as was given in The Esoteric—should so request in their application.

M. A. W. Nov. 11, 1839. 5 a. m, Columbus, O.

TRINITIES.		TRIPLICITIES.	
INTELLECTUAL,	4.	AIRY,	2.
MATERNAL,	2.	WATERY,	1.
REPRODUCTIVE,	1.	FIERY,	2.
SERVING,	1.	EARTHY,	3.



RISING SIGN—♎.

You have a strong, vital constitution, and a great deal of positiveness in your nature, yet, your life seems to swing between two extremes; one positive and strong, the other thoroughly negative. You are very intuitive; have great foresight and psychometric powers. In the old church times, it would have been said, that, you possessed the gifts of the Spirit. You have high ideals and aspirations, but there has been a continual struggle in your nature, and unless you use great care in your diet, you will suffer from indigestion. You will find that eating slowly, masticating the food thoroughly and drinking no water at meals, will be very helpful. Whatever you set your will upon, you are usually able to accomplish; therefore, in striving to live the higher life, it is necessary that you have a clear understanding of what that object is. You are a woman whose mind precedes every action. One danger in your path is that you lay out and plan too much. Jupiter in Aries gives you such large ideals that you can seldom realize them; therefore, you should strive to keep your ideals down to the practical, and thus be able to accomplish your purpose. You are not often surprised at events that occur in your life, for you usually foresee them; especially those that pertain directly to you and those in whom you are immediately interested. You have artistic and poetical abilities.

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F. J. B. August 7. 1866, 1 p. m. Richmond, Ills.

TRINITIES.		TRIPLICITY.	
INTELLECTUAL,	2.	AIRY.	1.
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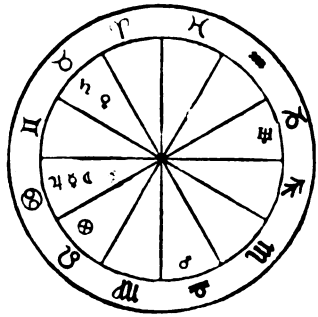
REPRODUCTIVE,	1.	FIERY,	1.
SERVING,	1.	EARTHY,	3.



RISING SIGN—♏.

The Earth was in the sign Leo, the heart, at the time of your birth which indicates that you have good strong loves and affections. You are sympathetic and kind, and easily influenced by love and kindness, —in fact, your love nature is your weakness. Scorpio rising gives you a strong body, but later in life will be liable to produce irregularities of the heart; there is no danger of heart disease, however, if your life is properly conducted. The moon, Jupiter and Mercury, are all in the sign Cancer, through which your nature is led out. If you had unlimited means at your command, your home would be a very peculiar place,—you would have it filled with grandeur, elegance, and luxury, at the same time it would be decidedly characterized by your own ideas. Mars in Libra, with your Scorpio body and Leo nature unites with your polarity, and gives great originality and inventive genius, but the body sign is somewhat against results in that direction; nevertheless, you can overcome this influence and become quite a successful inventer. Saturn and Venus together, in the sign Taurus, unite in giving you great ideality and imaginativeness. If you would reach the high goal of attainment, these tendencies should be brought under subjection to a practical, reasoning mind, which you have. Overcome the spirit of jealousy which is somewhat active through your body sign. There is a strong inclination to be led by the senses and just as strong a power to overcome that tendency. The times of greatest danger from loss of the seed, are, when the moon is in Leo, Cancer, or Scorpio, and the hours when any of these signs are rising.

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CORRESPONDENCE.

The following is an experience of one of our subscribers, extracted from a letter received from the undersigned and which we insert, knowing that it will be of interest to our readers. [Ed.

The *All Seeing Eye, Word or Light, That Brings All Things Into Manifestation or Form:*

How was it? What was it, and would I ever, could I ever, understand or find out its meaning? How could God see all my ways? I knew he could hear my thoughts: I could feel the spiritual or electric vibrations all through my body. The earnest desire to solve this question kept coming up in my mind and heart for more than a year, before it was answered.

I suddenly awakened one night and opened my eyes, and tried to look around the room to see what had awakened me so suddenly. Everything was still and densely dark. This surprised me, as I had never awakened to the outer senses before daylight. All at once I saw the mingling of two lights slowly forming an eye. The light that formed the whole eye was the exact counterpart of the moon; the light that formed the rim or hollow around the eye was the brilliant central light of the sun.

How can I tell you Sister or Brother, what that eye said to me? As I looked in that eye I nearly burst with joy! Heart, mind and understanding, said "Lord, truly Thou art Light; Thou seest my ways; Thou hearest my thoughts and Thou passest through my body. I feel thy vibrations; Thou art Life! No darkness can hide me from Thee!" As I thought this, the eye suddenly disappeared. I lay perfectly still in wonder; I believe for about ten miutes,— when I began to think; "Truly I will have to make my work good, and my path straight. All my ways are heard and seen by God!" Instantly that eye

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again looked straight into my eyes for at least a whole minute; I understood, and my joy is renewed every time I think of this great revelation.

The next great problem was, that "If God is creating man and woman after His own Divine Image," as I am sure God was and is working every moment in his creations: why did God have one eye and mortals two eyes? What would a mortal look like with only one eye? How badly I wanted to know! In my mind God was all right, but I was not so sure about myself; hence my hungry, earnest desire for more understanding. There has never been a day, for years, but what I have desired wisdom and understanding. I have always felt that if I could gain these two absolute requisites I would be able to accomplish all I ought to. I have always felt that I had not a moment to lose. It was only last year that this wonderful desire or question was answered. On it all can depend: it is the Rock of Ages; the Star of Bethlehem; the Christ!

I lay down one afternoon to rest and be still. Soon I heard the words "Look and *Understand*," accompanied by an electric flash of light, a quick jerk of my right eye and it stung as if an an eletric current had suddenly been turned on me and ran down to the right ovary; then the voice said, "This is the immortal Seed!" I saw this eye of light rest or poise over the little round globule or seed; I saw delicate rays of light begin to form through the little germ until every vein and part of the human mechanism was complete; then I saw a beautiful male child lying on some soft fluffy stuff, resembling a half open sack, then the voice of Logos said: "The manger or place of birth of the Sons of God!" Then another instantaneous flash of electric light from the left eye, and I was looking at the seed germ in the left ovary; the same process went on until I saw a perfect female child. Then the voice said: "God's daughter, or Divine conception!" The word or Voice continued' "This Seed first brings forth a mortal that must put on immortality." Then vibrating began all through

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my body, and the Voice asked, "Who is God's other eye?" Before I could help it I answered: "My life; all life! Oh, the soft, sweet answer, "Yes," by the Voice or Logos.

Truly I know; any man or woman that makes bad use of the Vital Germ, or Mighty Atom, wastes the Master's Goods, and the loss to such a soul is terrible. There is a Double Birth gestating or being brought forth in me, that I am being permitted to see at intervals or as fast as my growth permits.

I see that the two lights in the all-seeing eye are God's two eyes; in other words, Sun and Moon. Our Moon eye only lights us by day, and we see through a glass dimly; but when by the fires of transmutation the human body is cleansed, our whole body will be filled with the Father of Lights.

Man and woman have always had this perfect eye or life, but their bodies have not been brought up to the proper growth or condition that each one can know this for himself. It is preposterous for a man or woman to think that God can and will do all, while they are constantly destroying their bodies, more than life and light can build it up.

I see that the electric current that starts from the center of the right eye from within, causes motion, and that action causes sound or tone; tone forms the letter of the alphabet on the descending scale in and through the body to the end of the right toe, ascending to the heart, where, that little valve opens and shuts, like a pump drawing water. I will call this place middle C in music, or Divine masculine bass voice or logos. From the heart descending down to the toe and up to the left eye, Divine Feminine treble voice or logos. This makes a complete key board in music. Now then, when they sing, I hear them: when they talk to me, I understand them,—I mean the divine masculine and feminine of myself, God's life and light.

Yours faithfully and lovingly in Christ,

Mrs. Alice A. Schafer.

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NORWICH, CONN. JUNE 25, 1901.

Dear Friends:—We are in receipt of your esteemed favor of the 19th inst. and note contents carefully. The two books have also come in and I shall examine them with great interest and care. The little books also came to hand, but I have been so exceedingly busy; working from five in the morning until nine and ten at night,—during the past fortnight, that I have not had the time to examine them thoroughly. Shall do so at the first opportunity.

We are certainly engaged in a wonderful work. The millenial glory is fast appearing and the new age is manifesting itself, and thousands are seeing the light. We are together working for a glorious end. I realize, as I state in "Perfect Health," that we must have the two wings (Truth for the body and Truth for the mind) in order to have Perfect Health and Perfect Salvation, and to be regenerated and not pass through the grave.

I am glad we are to co-oporate in this noble work. I will have 1,000 circulars of "Perfect Health" with your imprint, and forward them to you as soon as possible.

Shall be glad to hear from you often.

Yours for the emancipation of the race from sin, disease and death, and in Perfect Health,

Charles C. Haskell.

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EDITORIAL.

This issue closes the first year and volume of The Occult and Biological Journal. It has been a year of change with us; but change in God's order means evolutionary development, rising from a lower to a higher state; and we can readily see in every department of our work that the change has been for the better.

Notwithstanding the multitude of so-called *new thought literature* that is being circulated, our Journal is rapidly gaining favor among the people, and our subscription list is much larger than it was when we ceased publishing The Esoteric. We consider the few notices to discontinue, that we have received, a good indication that we are serving an important use in the world.

In order that the coming year may be made a year of success such as we deserve; or in other words, such as we believe the people need; it will be necessary that each subscriber become a voluntary agent to solicit at least one new subscriber, that our subscription list may be doubled.

When we began our public work, we decided to continue as long as it would be supported; and the success of the work would be the evidence whether we were serving a use in the world, or not. The work has been supported and is moving on, and while we have had much expense out of the regular order, we are virtually out of debt. This alone is conclusive that the people feel the need of our thought, and are willing to support it; and now that we are, as we believe, nearing a crises in the business world, those that are interested in our thought and

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methods for self development, should turn their attention in a special manner toward bringing this work to the attention of others, and, in short, toward carrying it forward to the accomplishment of its object; namely, the inauguration here on earth of a higher and better social, political and religious life; but the social and political must follow the religious; for with us the religious is also the scientific. It is a knowledge of the laws of nature; the laws of creation; and a harmonious conformation to the requirements of these laws; for, by law, God created the universe, and we are here by virtue of that fact. Jesus truly said: "Ye shall know the truth, and the truth shall make you free." This is a prerequisite to inaugurating the higher order of civilization for which The Occult and Biological Journal stands before the world.

We have been offering, in the way of a premium, the magazine "Mind" in connection with The Occult and Biological Journal, because we feel that "Mind" is the leading journal in occult thought. Among all the magzines that are brought to our attention, there is none, according to our judgment, that contains such clear advanced thought as this one.

We wish to call attention to an error in our book list in regard to the price of "A Comprehensive Guide Book to Natural, Hygienic, and Humane Diet," by Sydney H. Beard. The price given is 1s, or 25c; it should be, paper, 50c.; cloth, $1.00.

We quote the following from a notice received from Chas. F. Burgman; who represents the Mental Science Association:—and "Freedom,"—a weekly journal, edited by Mrs. Helen Wilmans.

"The second annual Convention of Mental Scientists, which will convene at Sea Breeze, Florida, beginning November 28th next, and remaining in session until all the business to be brought up for consideration has been disposed of, is beginning already at this early

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day to arouse a good deal of interest." Any desiring further information should address Chas. F. Burgman, National Secretary, Mental Science Association, Sea Breeze, Florida."

We wish the convention abundant success.

The movement referred to in the following quotation from a circular letter received, is certainly a step in the right direction; and while we are not acquainted with its promulgators, we heartily wish them success.

"*A Few of the Purposes for which the National Health League Stands.*"

"The promoters of the National Health League claim (1) that animals in their free state enjoy absolutely perfect health without giving health a thought; and (2) that a human being, in perfect health, can hardly be found in civilized countries, notwithstanding vast armies of regularly graduated physicians.

"(3) This anomaly seems accountable only on the supposition that the branches taught in medical colleges are inadequate to preserve health; whereas, (4), it is very easy to restore and preserve health if the principles of the Nature Cure be applied. (5) As the prevention of diseases is hardly touched upon in medical colleges, and as preservation of health appears in direct conflict with the physician's financial interests, it would seem as if, under existing conditions, the extention of disease were rather to the physicians' advantage.

* * * * *

"(8) The projectors of the National Health League intend to establish Health Colleges, where the main stress of study shall be laid on the maintenance of health. They desire to establish a sufficient number of free scholarships to enable poor theological students to obtain this knowledge regarding Health, free of charge. (9) The hygienic care of the Pastor for his congregation seems to be most natural, as the welfare of the soul and body are inter-dependent, and as the founders of all great religions recognized this dual service of the priesthood."

* * * * *

"*Aug. F. Reinhold,*"

"Headquarters of the National Health League are at 823 Lexington Ave., N. Y. C., N. Y."

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THE OCCULT
AND
BIOLOGICAL JOURNAL.

DEVOTED TO
BIOLOGY, METAPHYSICS AND
ESOTERIC SCIENCES.

VOL. I.

VOL. XIII OF THE ESOTERIC SERIES.

FROM SEPTEMBER 1900, TO
AUGUST 1901.

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PREFACE.

The aim of The Occult and Biological Journal is two-fold: first, it endeavors to unveil to the student the mysteries of the higher truths for which the Western mind is now seeking in the mysticism of the past and in Oriental religions; shows the correlation of the doctrines of the Orient and those of the Christian religion, and uses the wisdom of the past to throw new light on Biblical text; and, secondly, to those whose desire is individual unfoldment, it gives a special course of instructions; presents methods for increasing the amount of life in the organism, for its conservation and control, thus insuring the magnetic power so necessary to success in all directions. It studies the biology of the universe. Investigates the laws of life, tracing the course of its unfoldment from its origin until it reaches the perfection of the human organism. Calls attention to its uses and abuses. Its presentation of the esoteric sciences is concise and clear, always emphasizing their practical value.

Although it would seem that the number of new-thought publications now before the people must certainly be greater than the demand, yet we feel that no apology is necessary in offering the public a journal which we believe possesses exceptional facilities for presenting lines of thought heretofore neglected, and which the people now demand for practical use.

THE ESOTERIC PUBLISHING COMPANY is an incorporated body. It issues stock at $10 per share, the money received therefrom, as well as from subscription, being used wholly in the advancement of the cause it represents; that is, it is used in publishing and advertising books, the Journal, etc.

THE ESOTERIC PUBLISHING COMPANY and THE ESOTERIC FRATERNITY are entirely separate in so far as financial interests and objects are concerned. The interest of THE ESOTERIC PUBLISHING COMPANY is in public teaching through the medium of its various publications, while THE ESOTERIC FRATERNITY is altogether interested in preparing a place for the working out to ultimates of all the laws and methods taught in the Company's publications.

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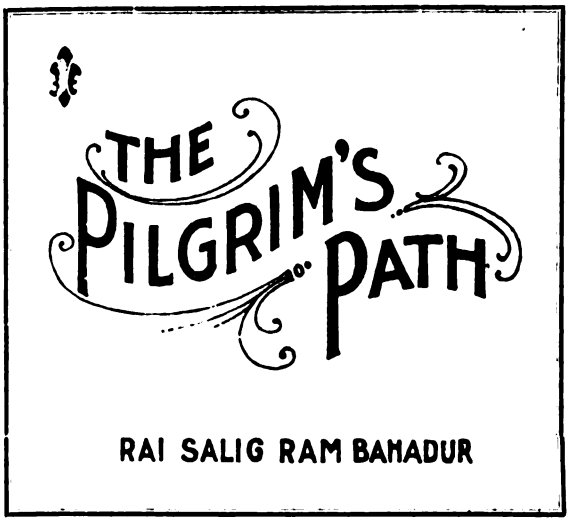

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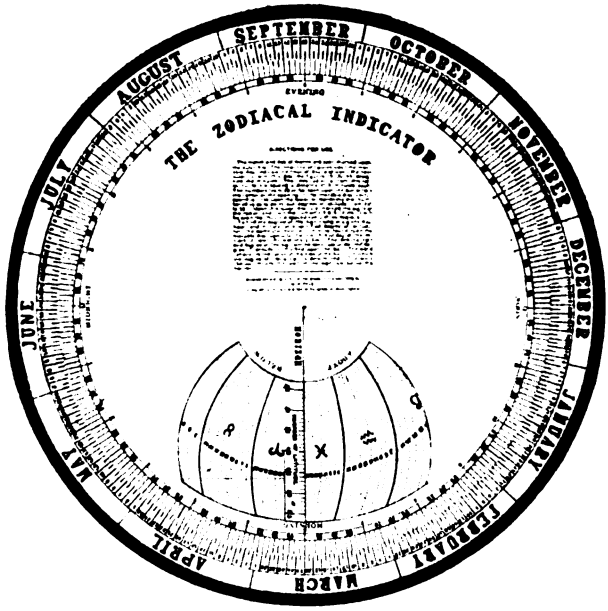

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